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NEW TESTAMENT ABSTRACTS

VOLUME TWENTY-SIX • 1982

WESTON SCHOOL OF THEOLOGY
3 PHILLIPS PLACE
CAMBRIDGE, MASSACHUSETTS 02138

8 3 0 4 6 9

US ISSN 0028-6877

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

782. P. G. DUNCKER, "Ricordando il Cardinale Agostino Bea, biblista e ecumenista," *Angelicum* 59 (1, '82) 45-58.

The first part of the article describes A. Bea's scientific contributions to biblical scholarship and his influence in official Roman Catholic circles with respect to biblical matters before and during Vatican II. The second part recounts how Bea's biblical interests led him to intense ecumenical activity during and after the Council.—D.J.H.

783. J. HOMERSKI, "Ekumenismo kaj Biblio" [Ecumenism and Bible], *BibRevuo* 17 (4, '81) 91-101.

After outlining some important ecumenical developments related to the Bible that have occurred over the past twenty years, the article reflects on the possible significance of the Bible itself in promoting greater understanding among Christians and between Christians and members of other religious traditions.—D.J.H.

784. J. L. MCKENZIE, "Biblical Studies since 1950," *Cross Currents* [West Nyack, NY] 31 (4, '81-'82) 400-406.

Not until 1950, with the publication of *Humani generis*, did it become clear what Catholic biblical studies were being liberated from. In the ensuing thirty years we discovered more in detail what this meant. We have not yet found out what they were liberated for.—D.J.H.

785. J. SCHLOSSER, "En mémoire du professeur Joseph Schmitt (1911-1981)," *RevSciRel* 55 (4, '81) 221-226.

A biographical sketch and personal appreciation of the late Professor Schmitt, who taught for many years on the Catholic theological faculty at the Université des Sciences Humaines de Strasbourg. A three-page bibliography of his books and articles is included.—D.J.H.

786. S. SCHMIDT, "L'impegno ecumenico biblico del Cardinale Bea," *Biblica* 63 (1, '82) 1-21.

The article explores how A. Bea's biblical studies prepared him for his work in promoting ecumenical understanding and church unity. After a biographical introduction, it focuses on concrete examples of Bea's biblical-ecumenical activity. Then it surveys his views on the Bible's place in Christian life, the ecumenical significance of Scripture, the function of tradition in interpreting Scripture, inspiration, and the unity of the Bible.—D.J.H.

787. G. STRECKER, "Where are we in New Testament Studies Today?" *Colloquium* 14 (1, '81) 14-22.

Because it is oriented to the historical and to the present, NT study participates both in contemporary intellectual and social life and in the life of theology and church. The tendency toward specialization is evident in NT textual criticism and the investigation of the NT in the context of the history of religions. The ecclesiological-ecumenical responsibility of NT study is properly fulfilled when it renders the Christ-event witnessed in Scripture understandable to the present. The article concludes with seven theses regarding the most important areas of NT

study today: canon, history of redaction, Galilean and Judean literary blocks in the Synoptic Gospels, the historical Jesus, Paul's writings, the Johannine literature, and early Christian pluralism.—D.J.H.

788. G. VAN BELLE, "Bibliographia J. Coppens. Opera et articuli Professoris emeriti 1967-1981," *EphTheolLov* 57 (4, '81) 326-340.

The article lists 229 books and articles by the late Professor Coppens according to their years of publication from 1968. [The same issue contains tributes to Coppens by G. Thils (pp. 227-232), M. Sabbe (pp. 233-237), and J. Hofkens (pp. 238-240), as well as appraisals of his achievements as an OT specialist by J. Lust (pp. 241-265), as a sacramental theologian by A. Houssiau (pp. 266-269), and as an Erasmus scholar by J. Étienne (pp. 270-273). Also included are four articles by F. Neiryneck on Coppens's contributions to the Journées Bibliques de Louvain (pp. 274-292), a controversy regarding A. Van Hoonacker (pp. 293-297), the Royal Belgian Academy (pp. 298-308), and *EphTheolLov* (pp. 309-325).]—D.J.H.

Interpretation

789. S. ACCAME, "Il problema storiografico e la critica storica," *Teologia* 6 (3, '81) 243-278.

After describing the origin of historical criticism in ancient Greece, the article discusses the significance of documentary evidence and tradition, especially with regard to form criticism and redaction criticism. Then it treats the importance of source criticism, the problem of the historian's personality, historiographical method and the methods of other sciences, historiography and artistic exigency, spurious forms of history, and particular histories and universal ethical-political history.—D.J.H.

790. R. J. ALLEN, "Feeling and Form in Biblical Interpretation," *Encounter* 43 (1, '82) 99-107.

S. K. Langer's recognition of the role of human feelings in the formation and interpretation of literary texts can illuminate biblical texts in fresh and suggestive ways. The biblical writers projected their feelings into the form of texts, and these feelings are evoked in those who hear or read the texts today. When we can describe the feelings from within which the biblical stories emerged, then perhaps we can identify situations, contexts, and images from our world that arouse similar responses.—D.J.H.

791. D. C. BASS, "Women's Studies and Biblical Studies: An Historical Perspective," *Journ StudOT* 22 ('82) 6-12.

In the late 19th century, the rise of higher criticism of the Bible and the feminist movement shared a great deal intellectually but did not coincide socially. Women members of the Society of Biblical Literature did not combine their commitment to women's causes with their scholarly activity. Until the 1970s it was necessary to seek elsewhere for feminist hermeneutics.—D.J.H.

792. P. J. CAHILL, "Hermeneutical Implications of Typology," *CathBibQuart* 44 (2, '82) 266-281.

The speech of Stephen in Acts 7:2-60, the large and small typological structures in the NT, the typological structure of the Synoptic tradition, the iconographic evidence of typological profusion, and the example of Joachim of Fiore and of the Reformers who implemented his spiritual vision all indicate the inherent power of a hermeneutical procedure that takes the word of God seriously. The hermeneutical implications of typology are ultimately identified with word and

faith and with the large question of human understanding and the creative powers one chooses to invest in it.—D.J.H.

793. J. J. COLLINS, "The Rediscovery of Biblical Narrative," *ChicStud* 21 (1, '82) 45-58.

In the last decade there has been a paradigm shift in biblical studies from "history" to "story." In light of the negative results of historical research, the biblical accounts have emerged as predominantly fictions that may incorporate some historical data. The power of these stories comes from our ability to identify with them and feel that they are true for us.—D.J.H.

794. J. R. DONAHUE, "Scripture: A Roman Catholic Perspective," *RevExp* 79 (2, '82) 231-244.

Vatican II's Dogmatic Constitution on Divine Revelation (*Dei verbum*) provides the most official locus for understanding the authority of Scripture in Catholicism. Four aspects of the document are considered here: the understanding of revelation; the relation between Scripture and tradition; inspiration, inerrancy, and the proper interpretation of Scripture; and Scripture in the life of the church. [The same issue contains W. L. Hendricks's article (pp. 245-257) about the place of the Bible in Southern Baptist churches and an epilogue (p. 258) by Donahue and Hendricks, as well as F. Stagg's article (pp. 381-395) on eschatology [§ 26-693].]—D.J.H.

795. A. J. HULTGREN, "Interpreting Scripture in a Theological Context," *Dialog* 21 (2, '82) 87-94.

Literary criticism in biblical study becomes problematic when it calls for an aesthetic appreciation of texts apart from historical and theological questions. Structural analysis is vulnerable because of its ahistorical, formalistic, and universalizing tendencies. The interpretation of Scripture in a theological context is an act of remembrance (*anamnēsis*), critical "distantiation," and re-presentation in a new context.—D.J.H.

796. J. L'HOUE, "Les nouveaux médiateurs de la Bible," *LumVie* 30 (155, '81) 70-87.

This analysis of how knowledge about the Bible is transmitted in France through the print medium first evaluates the publications of the Catholic "Service Biblique Evangile et Vie" and the Protestant "Equipes de Recherche Biblique." The second part reviews magazines (*Aujourd'hui la Bible*, *Jésus*, *Le monde de la Bible*) intended for "consumers of culture," and the third part focuses on the official hierarchical *Pierres vivantes*. Many of these publications are written by clerical exegetes concerned primarily with the past, and *Pierres vivantes* tends to subordinate and reduce the Bible to the institutional church.—D.J.H.

797. R. MEDIAVILLA, "Iniciación en el estudio de la Biblia. La Biblia, Palabra de Dios y palabra del hombre," *Mayéutica* 7 (21, '81) 239-268.

This introduction to the study of the Bible discusses the point of departure within the church, the content of faith according to Scripture, the Bible as the word of God the Father, human authorship, inspiration, divine authorship, the psychology of inspiration, and inspiration in relation to the incarnation and the church.—D.J.H.

798. M. AND M. H. MOHR, "Interpreting the Text and Telling the Story," *Dialog* 21 (2, '82) 102-106.

There is a significant gap between the literary critic's understanding of the Gospel narrative

and the biblical critic's understanding. Recent hermeneutical tendencies toward viewing Scripture as story—as a perpetually “open” text—are worth encouraging; they allow the biblical scholar to continue refining a historical understanding of Jesus, while freeing the Jesus-story to enter the domain of literary discourse.—D.J.H.

799. F. C. ROSSOW, “Dramatic Irony in the Bible—With a Difference,” *ConcJourn* 8 (2, '82) 48-52.

In secular literature dramatic irony is usually grim, painful, and shattering. But biblical irony almost always highlights God's grace and goodness. If there is a surprise, it is a pleasant one. Irony in the Bible accents blessing rather than tragedy, and gospel rather than law.—D.J.H.

800. S. M. SCHNEIDERS, “The Paschal Imagination: Objectivity and Subjectivity in New Testament Interpretation,” *TheolStud* 43 (1, '82) 52-68.

An adequate hermeneutical theory would make it clear that there are three fatally mistaken approaches to the NT text: (1) separating sense from reference and dealing only with sense, i.e. what the text says; (2) attending separately or exclusively to the historical reference; and (3) attending separately or exclusively to the existential reference. The most promising and valid approach to interpreting the NT is a dialectical one in which the interpreter moves, through ever-finer mediations, between the pole of explanation by means of literary and historical-critical exegesis and the pole of understanding by means of theological-spiritual sensitivity. The paschal imagination guides this dialectic toward a hermeneutical objectivity that is the transformation of the interpreter by the coming-to-event of the text as word of God.—D.J.H.

801. E. SCHÜSSLER FIORENZA, “Feminist Theology and New Testament Interpretation,” *JournStudOT* 22 ('82) 32-46.

Feminist theology as a critical theology of liberation shares the impulses of historical-critical scholarship and the theological goals of liberation theology. It offers important challenges on several fronts: scholarly preunderstandings and frameworks, androcentric texts and translations, androcentric sources and traditions, patriarchal canonization and censure, and scriptural authority and hermeneutics. The effect of women's studies on biblical studies will depend on whether women scholars can reclaim early Christian theology and history as “their own affair.”—D.J.H.

802. R. SCROGGS, “Psychology as a Tool to Interpret the Text,” *Christian Century* [Chicago] 99 (10, '82) 335-338.

The article answers three questions frequently posed to those who use psychological models in interpreting biblical texts: What is wrong with the old ways? How can psychology add to our insights? Why are some people so resistant to such attempts? Psychological language aims at revealing the depths of human transformation. Since this is also the goal of theological language, there is no reason why the two cannot walk together in the search for truth.—D.J.H.

- 803r. P. R. WELLS, *James Barr and the Bible* [NTA 25, p. 84].

H. BLOCHER, “La Parole de l'Esprit re-créditeur. L'Écriture selon James Barr et selon Paul Wells,” *RevRéf* 32 (4, '81) 155-162.—Wells has submitted Barr's views on Scripture to a respectful, careful, fair, and penetrating examination. He has correctly diagnosed Barr's

dualism of the finite and the infinite, the relative and the absolute, which makes acceptance of the scriptural witness impossible. Our theological vision can be corrected and reformed only by restoring the vision of creation, discerning the effects of sin in every division, and attending to the power of the Spirit.—D.J.H.

Textual Criticism

804. K. ALAND, "Ein neuer Textus Receptus für das griechische Neue Testament?" *NTStud* 28 (2, '82) 145-153.

This reply to H.-W. Bartsch [§ 26-410] first explains how minuscule manuscripts were used in preparing *Novum Testamentum graece* (26th ed., 1979) and defends the editors' presentation of Rom 16:25-27. Then it clarifies the role of computers in the process of manuscript collation, and observes that the designation "standard text" came from periodicals and newspapers rather than from the editors. Attention is also given to the critical comments of G. D. Kilpatrick.—D.J.H.

805. P.-M. BOGAERT, "Bulletin d'ancienne littérature chrétienne latine. Tome VI. Bulletin de la Bible latine," *RevBén* 91 (3-4, '81) [117]-[136].

Continuing the fifth installment [see § 25-25] in Tome VI of this ongoing survey of research on the Latin Bible, the article discusses fifty-nine books and articles on the Bible in general, the OT, the NT, and the Apocrypha. [To be continued.]—D.J.H.

806. I. A. MOIR, "Can We Risk Another 'Textus Receptus'?" *JournBibLit* 100 (4, '81) 614-618.

The aims of capturing the market and creating a monopoly seem to have gotten mixed up with the publication of *Novum Testamentum graece* (26th ed., 1979). The claim of finality attached to it implies that all NT textual work is done and that we no longer need to give thought to the text we use and translate. The dangerous label "standard text" should be dropped, and the new edition recognized for what it is—a good milestone.—D.J.H.

807. R. MORGENTHALER, "Neues Testament: Neuer Urtext, Neue Urtext-Konkordanz, Neue Urtext-Wortstatistik," *Kirchenblatt für die reformierte Schweiz* [Basel] 138 (2, '82) 22-25, (3, '82) 46-48.

K. Aland and his team deserve commendation for completing the new edition of the Greek NT, the *Computerkonkordanz* and the *Vollständige Konkordanz*, and the volume devoted to word statistics. But critical questions remain concerning both the scientific and the publishing sides of these undertakings. The first article inquires into how new the 26th edition of *Novum Testamentum graece* is compared with the previous editions of the Nestle text. It also queries the relation between the two concordances and the use of the words "computer" and "complete" in their titles. The second article disputes Aland's claims about the superior accuracy and utility of the volume on word statistics compared with Morgenthaler's *Statistik des neutestamentlichen Wortschatzes* (1958; 3rd rev. ed., 1982).—D.J.H.

808. J. M. ROSS, "The 'Harder Reading' in Textual Criticism," *BibTrans* 33 (1, '82) 138-139.

The text-critical principle of preferring the "harder reading" does not mean that we have to accept every scribal blunder that makes nonsense of the text. This point is illustrated by discussions of Lk 14:5; Mk 1:2; and Mk 6:22.—D.J.H.

Biblical Philology and Translation

809. V. SPOTTORNO, "The Relative Pronoun in the New Testament. Some Critical Remarks," *NTStud* 28 (1, '82) 132-141.

(1) In the NT, no semantic distinction is observed between *hos* and *hostis*. (2) The mixed declension (*hos-hētis-ho*, etc.) is valid for all the NT authors, with the remarkable exceptions of Matthew's use of *hostis*, Luke's *hē* and *hoi-hai*, and Paul's nominative *hatina*. (3) The use of *hosos* is reduced in the singular to the accusative, except in Hebrews. In the plural, it appears in all the cases but the dative. *Hosoi* and *hosa* are frequently preceded by *pantes* and *panta* according to their quantitative value in the Gospels and Acts. (4) The intensive *hosper* does not appear, but on four occasions it occurs as a variant of the simple relative.—D.J.H.

810. A. TOSATO, "Sulle origini del termine *akrobystia* (prepuzio, incirconcisione)," *BibOr* 24 (1, '82) 43-49.

The neologism *akrobystia* appeared first in the Septuagint and the NT. Modeled on the Greek term *akroposthia* ("tip of the penis"), it was formed from the adjective *akros* ("topmost") and the verb *byō* ("stop, plug up").—D.J.H.

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811. V. RAY, "The Formal vs the Dynamic Equivalent Principle in New Testament Translation," *RestorQuart* 25 (1, '82) 46-56.

The arguments offered in support of the dynamic-equivalence principle constitute a strong case for the superiority of such translations over formal-equivalence or literal ones. These arguments are based on the differences in languages (grammatical, structural, lexical), the need to make implicit information explicit in translation, and the problem of culturally bound terms.—D.J.H.

812. A. STÖGER AND J. B. BAUER, "Fragen zur Einheitsübersetzung," *BibLiturg* 55 (1, '82) 29-33.

Stöger first (p. 29) explains the distinction made in the *Einheitsübersetzung* between *auferweckt* and *auferstanden* with regard to the resurrection of Jesus. Then (pp. 30-31) he discusses the grammatical and sociohistorical problems involved in translating 1 Cor 7:36-38. Finally (pp. 31-33), Bauer responds to objections raised by C. Schedl [§ 26-873] and F. Werner [§ 26-874] against translating *hyper pollōn* as "for all" in Mk 14:24 [§ 25-410].—D.J.H.

813. T. STRAMARE, "Storia e caratteristiche della Neo-Vulgata," *BibOr* 23 (3, '81) 193-199.

An account of the planning for and completion of the new edition of the Vulgate [see §§ 26-41-42]. Particular attention is given to the work on the OT.—J.J.C.

Bulletins

814. D. LÜHRMANN, "Exegese nur für das Examen? Über Studienbücher zum Neuen Testament," *Evangelische Kommentare* [Stuttgart] 15 (3, '82) 147-148.

The article first describes NT textbooks written in recent years by H. Conzelmann and

A. Lindemann, K. Berger, H. Zimmermann, G. Lohfink, H.-M. Schenke and K. M. Fischer, H. G. Kippenberg and G. A. Wewers, H. Merkel, H. D. Preuss and K. Berger, H. Weder, and J. Roloff. Then it reflects on the positive and negative consequences that such books may have on students in Germany.—D.J.H.

815. D. SENIOR, "The New Testament in Review," *BibToday* 20 (2, '82) 125-132.

Descriptions and evaluations of twenty-five books, all in English, on various aspects of NT exegesis, theology, and hermeneutics.—D.J.H.

GOSPELS—ACTS

Gospels (General)

816. G. BLANDINO, "Miracolo e leggi della natura," *CivCatt* 133 (3159, '82) 224-238.

In X. Léon-Dufour (ed.), *I miracoli di Gesù secondo il Nuovo Testamento* (1980), the editor and others maintain that the concept of miracles as exceptions to the laws of nature makes God contradict himself, is prescientific, and is contrary to the biblical (and Augustinian) view according to which creation, with its ordinary and extraordinary happenings, is one continuous miracle. However, God does not contradict himself in establishing general laws of nature with rare exceptions (when he intervenes to show special love toward human beings). This concept best agrees with unbiased, modern scientific thought. Other topics treated in the article are verifying miracles, excluding other explanations, and the existence of present-day miracles.—J.J.C.

817. K. HRUBY, "La Tradition rabbinique comme terrain d'éclosion de la Prédication évangélique," *FoiVie* 81 (1, '82) 9-33.

The various tendencies and movements in Judaism during the Second Temple period (interpretation of the written and oral Torahs, transcendent eschatology, messianic effervescence) constituted the spiritual and cultural background of the Gospels and their message. The correct understanding of Jesus' preaching of the kingdom of God and his messiahship is impossible without an appreciation of their roots in contemporary Judaism.—D.J.H.

818. M. MÜLLER, "Evangeliet og evangeliene. Et stykke problemorienteret forskningshistorie" [The gospel and the Gospels. A Problem-Oriented Segment of the History of Research], *DanskTeolTids* 44 (1, '81) 1-16.

The article gives an account of the form-critical school, as represented by R. Bultmann, and of how it built on the foundations laid by earlier scholars (e.g. B. Bauer, W. Wrede, and J. Wellhausen). The development and growth of form criticism are surveyed with reference to the nature of the Gospels as primarily products of the church's faith, Jesus' messianic self-consciousness, and the relation between the historical Jesus and the Jesus of faith.—J.S.H.

819. A.-M. ROGUET, "Paraboles oubliées," *Vie Spirituelle* [Paris] 135 (644-645, '81) 334-360.

The Gospel parables are teachings of Jesus addressed to his disciples and the crowd that are conveyed through images and open up a heavenly perspective. Besides the many obvious parables in the Synoptic Gospels, there are also "hidden" parables in the Sermon on the Mount

(Mt 5:13, 14-16; 6:19-21, 22-23, 24, etc.) and the Fourth Gospel (Jn 2:19; 3:8, 14-15, 29; 4:7-15, etc.). The focus of the parables in the Synoptic Gospels is the mystery of the kingdom; in Jn it is the mystery of Jesus, especially the paschal mystery.—D.J.H.

820. A. C. WIRE, "The Miracle Story as the Whole Story," *SEAsiaJournTheol* 22 (2, '81) 29-37.

Jesus' actantial role in the Gospel miracle stories is highly ambiguous. He operates reactively to cut off those who impose their will on others, to guide those who have to provide for others, and to cede healing to those who know the will to claim it. The four major types of miracle stories draw their language along different axes: exorcisms (convulsing over against rebuking), controversies (holding over against releasing), provisions (empty over against overflowing), and healings (partial and apart over against whole). The ruling contrary pair in the semantic structure of all the stories appears to be subhuman over against human. The essential factor is an alignment of the hearers with the story's basic angle of vision, in this case one that looks from the actual subhuman condition to the impossible human condition.—D.J.H.

Jesus

821. G. DE ROSA, "Gesù fu un rivoluzionario? Una ricerca critica sulla storia 'politica' di Gesù," *CivCatt* 133 (3157, '82) 42-54.

That Jesus was a revolutionary stirring up the people against their Roman rulers was the thesis of R. Eisler and S. G. F. Brandon. Drawing copiously from G. Jossa, *Gesù e i movimenti di liberazione della Palestina* (1980), the article shows that their thesis lacked a solid foundation. In the 1st century, the Zealots and the Sicarii were fighting to drive out the Romans. But Jesus did not belong to either group, nor did he imitate these movements. For example, the cleansing of the Temple was not the act of a Zealot, because Jesus and the disciples left the city that night (Mk 11:19). When asked about paying tribute to Caesar, Jesus did not forbid it but bade the questioners to think of the things of God (Mk 12:13-17). Although Jesus said that he came to bring not peace but a sword (Mt 10:34-36), his saying referred to the sacrifices that must be made for faith. In all instances Jesus proved himself a religious leader, not a political revolutionary. His enemies brought this false accusation against him (Lk 23:2) so that the Romans would get rid of him.—J.J.C.

822. D. C. DULING, "The Kingdom of God in the Teaching of Jesus," *WordWorld* 2 (2, '82) 117-126.

The history of the interpretation of Jesus' teaching on the kingdom of God is traced through five stages: the kingdom coordinated with the church, as present in the individual and in progressively redeemed society, a future apocalyptic hope, responses to the apocalyptic interpretation, and some recent developments.—D.J.H.

823. P. W. HOLLENBACH, "Jesus, Demoniacs, and Public Authorities: A Socio-Historical Study," *JournAmAcadRel* 49 (4, '81) 567-588.

Through the use of modern social-scientific studies on possession and exorcism, it is possible to solve the problem of Jesus' conflict with the public authorities over his exorcising activities. Demon possession and exorcism were integral parts of the social structure, and manifested in important ways its dominant value of social stability. When Jesus disrupted this structure by

countering it in his exorcisms with his own dominant value of social healing, conflict with the public authorities was inevitable. Through his exorcising activity, Jesus became a militant exorcist or, in OT terms, an activist prophetic disturber of the peace.—D.J.H.

824. W. G. KÜMMEL, "Jesusforschung seit 1965: Nachträge 1975–1980," *TheolRund* 46 (4, '81) 317-363.

This installment comments on books and articles about Jesus that were published in various languages between 1975 and 1980, thus bringing up to date the first two sections of the bulletin: (1) surveys of research, sources apart from the canonical Gospels, and methodological questions [see § 20-746]; and (2) nonscholarly and scholarly general presentations [see § 21-346]. The second supplement will update the remaining four sections [see §§ 21-346; 23-60, 391; 24-742; 25-427].—D.J.H.

825. J. P. LÉMONON, "Jésus et le Politique," *Bulletin des Facultés Catholiques de Lyon* [Lyons] 62 ('81) 9-26.

(1) Literary and historical analysis shows that the condemnation and execution of Jesus were juridically the work of Pilate, and thus had a political dimension. Jesus the prophet rejected political messianism and relativized political power by subordinating it to the service of God. (2) There is no historical evidence for the existence of an armed Jewish resistance movement between A.D. 6 and the Jewish Revolt. Jesus' attitude toward Roman political power had nothing to do with the Zealots or the Sicarii. (3) Jesus challenged the social, religious, and political assumptions of his society by questioning the scribes and Pharisees' understanding of the Law, by proclaiming the end of the priests' power and a new temple open to Gentiles, by rejecting the rules of separation so dear to the Pharisees, and by assembling the community of his disciples.—D.J.H.

Passion and Death

826. J. W. MONTGOMERY, "Jesus Takes the Stand: An Argument to Support the Gospel Accounts," *ChristToday* 26 (7, '82) 26-27.

J. Imbert's *Le Procès de Jésus* (1980) leaves little doubt that the Gospels are a truthful source of information on the judicial condemnation of Jesus. The article summarizes Imbert's refutations of four objections to the reliability of the Gospel accounts of Jesus' trial.—D.J.H.

827. F. SALVONI, "Ultime novità sulla Sindone," *RicBibRel* 16 (4, '81) 331-352.

After discussing recent publications that either deny or defend the authenticity of the Shroud of Turin, the article describes the papers prepared for the 1978 congress on the Shroud [NTA 26, p. 81]. Attention is also given to the views of W. McCrone, S. Pellicori [§ 25-829], and D. Cohn-Sherbok [§ 25-432].—D.J.H.

The Resurrection

828. A. AMMASSARI, "I racconti profetici di resurrezione di morti: risonanze evangeliche nella morte, sepoltura e resurrezione del Cristo," *EuntDoc* 34 (2, '81) 287-305.

The accounts of the resurrections worked by Elijah and Elisha (1 Kgs 17:17-24; 2 Kgs 4:18-37; 13:20-22) are consistent with biblical ideas regarding the unnatural and violent character of

death, with the assumptions of Enoch and Elijah, and with the traditions in Sirach and in Jewish midrash. The narrative structure of the OT accounts reflects basic biblical ideas; it is repeated in the NT stories of Jairus' daughter and Lazarus, and has resonances in the Gospel accounts of Jesus' death, burial, and resurrection. The Galilean appearances of the risen Lord emphasize the messianic kingdom, whereas the Jerusalem appearances stress the mystery of the resurrection and the life of salvation.—D.J.H.

829. J. DORÉ, "Croire en la résurrection de Jésus-Christ," *Études* 356 (4, '82) 525-542.

Four modern positions regarding Jesus' resurrection can be distinguished: Jesus' body was taken into heaven; his life continued after his conquest of death; his cause or spirit was carried on by his followers; and the event was a purely symbolic expression of a profound human truth. Behind these positions lies either an objectivist or a subjectivist mental attitude. But the NT writings imply no opposition between the fact that the resurrection really concerned Jesus of Nazareth and the fact that those who affirmed his resurrection were existentially and radically involved in it. [A Spanish version of this article appears in *RazFe* 205 (1007, '82) 366-378.]—D.J.H.

830. A. R. GUALTIERI, "The Resurrection of Jesus as Transformational Myth," *Encounter* 43 (2, '82) 177-183.

In creating the story of Jesus' resurrection, the NT writers (or the originators of the oral tradition) were elaborating a transformational myth. Their narration of the story justified their confidence that ultimate reality is of such a nature as to make possible the transformation of persons. Even when the historicity of the narrative is called into question, it can continue to function mythologically as an insight into the nature of reality and as a norm for life.—D.J.H.

831. R. PESCH, "Das 'leere Grab' und der Glaube an Jesu Auferstehung," *IntKathZeit/Communio* 11 (1, '82) 6-20.

The article first summarizes the four "empty tomb" accounts in the NT (Mk 16:1-8; Mt 28:1-8; Lk 24:1-10; Jn 20:1-18), orders them systematically with respect to the empty tomb motif, and considers their terminology and significance. Then it examines Mk 16:1-8 from various critical perspectives and reflects on its particular theological significance. In the NT, the empty tomb is viewed as a consequence of Jesus' resurrection rather than a proof of it.—D.J.H.

Synoptics

832r. D. FLUSSER, *Die rabbinischen Gleichnisse und der Gleichniserzähler Jesus. 1. Teil* [NTA 25, p. 302].

M. BARTH, "Autonome statt messianische Ethik?" *Judaica* [Basel] 37 (4, '81) 220-233.—Flusser aims to show that the rabbinic parables furnish not only the framework but also the interpretative criteria for Jesus' parables, and that Jesus was the greatest among the Jewish tellers of parables. The article expresses agreement with Flusser's approach on several points, makes some critical observations and asks some questions, and criticizes Flusser's views on (1) the relation between morality and eschatology in Judaism, and (2) Jesus' self-consciousness and the mystery of his mission.—D.J.H.

833. H. FRANKEMÖLLE, "Kommunikatives Handeln in Gleichnissen Jesu. Historisch-kritische und pragmatische Exegese. Ein kritische Sichtung," *NTStud* 28 (1, '82) 61-90.

The first part of the article shows how the idea of texts as communicative speech-activities offers a sound model of textual understanding. It also examines the text as an element in the communicative activity between author and addressee, explains how the various historical-critical methods fit into the pragmatic model, and notes the several levels at which Lk 15:1-7 can be read. The second part describes and evaluates four approaches used in recent interpretations of the parables: linguistic-structuralist studies, quests for the parables and *ipsissima vox* of Jesus, existential interpretations, and reception-oriented starting points. Each approach is discussed in terms of its methodological starting point, its deficiencies, and its function in the pragmatic model of textual understanding.—D.J.H.

834. M. LOWE, "The Demise of Arguments from Order for Markan Priority," *NovTest* 24 (1, '82) 27-36.

No argument based on the mere order of verbal components in the Synoptic Gospels can logically favor Markan priority against the contention of the Griesbach hypothesis that Mark used Mt and Lk; at most such an argument favors the latter against the former. Therefore, any alleged argument for Markan priority based on the order of verbal components will turn out either not to be an argument for Markan priority at all, or to be an argument that is actually based on considerations other than the mere order of verbal components. Examples of both kinds of these pseudoarguments can be found in G. D. Fee's recent text-critical look at the Synoptic problem [§ 24-768].—D.J.H.

835. P. PARKER, "A Second Look at *The Gospel Before Mark*," *JournBibLit* 100 (3, '81) 389-413.

The central thesis of Parker's *The Gospel Before Mark* (1953) was that our Mt did not derive from our Mk, but rather both canonical Gospels came from a common *Grundschrift* labeled "K." The revisions suggested in this article do not alter Parker's thesis. The K-hypothesis explains the peculiarities of Matthean vocabulary and style, corresponds to clear features of both Matthean and Markan structure, accounts for the content and redactional history of the two Gospels, shows how inevitable it was that the first Gospel should be named for Matthew, fits what the early Fathers said about Mt, and untangles intricate passages in Mt.—D.J.H.

836. J. J. SCHMITT, "In Search of the Origin of the *Siglum Q*," *JournBibLit* 100 (4, '81) 609-611.

It seems unlikely that J. Wellhausen's use of the abbreviation "Q" [see § 24-73] in OT study influenced J. Weiss to use that siglum in NT study as a logogram. The word *Quelle* had been used in NT scholarship some fifty years before Wellhausen used Q as an abbreviation for Latin *quattuor* ("four") in referring to the "four covenant" source. When Wellhausen abandoned this abbreviation in favor of "P," the young theologians at Göttingen took up Q with enthusiasm as a German abbreviation in NT study.—D.J.H.

Synoptic Gospels, § 26-940.

Matthew

837. D. NICHOLL, "Discipline for a New Community—the Gospel according to St Matthew," *Furrow* 33 (2, '82) 67-75.

More than any other Gospel, Mt arose out of the needs of a community and was addressed to

the needs of a community. It is permeated by a sense of community and full of directions for holding the community together. It drives us to examine ourselves unsparingly and to put Jesus' teaching into practice.—D.J.H.

838. J.-Y. THÉRIAULT, "La Règle de Trois. Une lecture sémiotique de *Mt* 1-2," *SciEsp* 34 (1, '82) 57-78.

The story of how the Magi found the infant Jesus in *Mt* 2:1-12 is constructed on a triadic pattern with regard to places (in the East, at Jerusalem, on the road to Bethlehem), ways of knowing (seeing the star in the East, hearing the prophecy, following the guiding star), and the knowledge acquired (the time of coming to adore, the place to which they are directed, the place where they adore). The principal performance of the Magi in 2:11-12 consists of three actions and involves three gifts. The entire Matthean infancy narrative is organized in similar interlocking triads.—D.J.H.

839. R. E. BROWN, "Rachab in *Mt* 1,5 Probably Is Rahab of Jericho," *Biblica* 63 (1, '82) 79-80.

Contrary to the opinion of J. D. Quinn [§ 26-83], probability favors the identification of *Rachab* in *Mt* 1:5 as the harlot of Jericho. The form *Rachab* is consistent with the fact that the list of known biblical names in *Mt* 1:1-17 varies several times from the conventional Greek forms. Furthermore, every other name in the first two sections of Matthew's genealogy is the name of an identifiable figure in the Greek Bible, even if it is spelled in a peculiar way.—D.J.H.

Mt 5-7, § 26-819.

840. [Mt 5:9] H. WANSBROUGH, "Blessed are the Peacemakers," *Way* 22 (1, '82) 10-17.

In the Bible, peace is a code word for the blessings awaited in the final fulfillment of the messianic age. It comports both a vertical dimension of peace between God and humanity and a horizontal dimension of peace between persons. Christ is the author of peace, and those who follow his rule as peacemakers are deservedly called children of God.—D.J.H.

841. B. N. WAMBACQ, "Matthieu 5, 31-32. Possibilité de divorce ou obligation de rompre une union illégitime," *NouvRevThéol* 104 (1, '82) 34-49.

In *Mt* 5:31-32 second marriage is used as an example of adultery, which is condemned in *Mt* 5:27-30. The exception introduced by Matthew with the phrase *parektos logou porneias* in v. 32a (see 19:9) concerned the illegitimate unions proscribed by Lev 18:7-17 that had been entered into before conversion to Christianity. The exception does not call into question Jesus' teaching on the indissolubility of marriage.—D.J.H.

842. [Mt 6:9-13] J. VAN BRUGGEN, "The Lord's Prayer and Textual Criticism," *CalvTheol Journ* 17 (1, '82) 78-87.

A reply to A. J. Bandstra's critique [§ 25-855] of van Bruggen's views on the original form of the Lord's Prayer. (1) *Mt* 6:9-13 reproduces the form of the prayer that Jesus taught in the Sermon on the Mount, and Lk 11:2-4 reports a later teaching during the journey from Galilee to Jerusalem. (2) There is no reason to abandon the long text of the Lukan version in favor of the short version, which is later, less well attested, and suspect on account of the parallels with Marcion's text. (3) Because of its presence in part of the *Vetus Latina* tradition, the doxology

cannot be disqualified as a later addition to Mt 6:13. [In the same issue (pp. 88-97) Bandstra responds in reverse order to the issues raised by van Bruggen.]-D.J.H.

- ✓ 843. [Mt 6:9-13] W. O. WALKER, "The Lord's Prayer in Matthew and in John," *NTStud* 28 (2, '82) 237-256.

The content, language, and structure of the "high priestly" prayer in Jn 17:1-26 is best understood as a reworking and expansion of the Matthean version of the Lord's Prayer (Mt 6:9-13) in terms of specifically Johannine theology. Every element in the Matthean version receives some sort of treatment in Jn 17:1-26, and every element in Jn 17:1-26 can be regarded as based upon or related to something in Mt 6:9-13. Jn 17:1-8 is a midrashic expansion of the three "thou" petitions; 17:9-19 relates primarily to the three "we" petitions; and 17:20-26, which recapitulates themes developed earlier in the prayer, includes elements from both the "thou" and the "we" petitions.—D.J.H.

Mt 7:24-27, § 26-888.

844. A. R. MOTTE, "La structure du logion de Matthieu, XI, 28-30," *RevBib* 88 (2, '81) 226-233.

The inclusion formed by *pephortismenoi* and *phortion* marks the outer boundaries of Mt 11:28-30. When the order of 11:29a and 11:29b is reversed, the following structure appears: (A) 28a, (B) 28b, (C) 29b; (A') 29a, (B') 29c, (C') 30. This hypothesis about the original form of the logion is confirmed by its grammatical structure, logical progression, parallels in Sirach and the NT, and content.—D.J.H.

Mt 16:13-19, § 26-1118.

Mt 18:1-6, § 26-866.

845. C. D. OSBURN, "The Present Indicative in Matthew 19:9," *RestorQuart* 24 (4, '81) 193-203.

The appeal to the present indicative *moichatai* in Mt 19:9 in order to establish continuity ("continues to commit adultery") is based on an imprecise understanding of Greek mood distinctions. The context of Mt 19:3-12 involves discussion of a general truth, so *moichatai* must be taken as a gnomic present in which continuity is not under consideration.—D.J.H.

846. [Mt 19:16-17] J. W. WENHAM, "Why do you ask me about the good? A Study of the Relation between Text and Source Criticism," *NTStud* 28 (1, '82) 116-125.

The primitive tradition of the dialogue between Jesus and the rich young man is found in Mk 10:17-18, in Lk 18:18-19, and in the Byzantine text of Mt 19:16-17. The secondary tradition is found in a variety of early texts of Mt 19:16-17. Five considerations weigh against the view that Matthew was responsible for the secondary version: the precarious basis of the critical text at this point, the case for both *agathe* and *agathon* in the original text of Mt, the lack of solidity in the secondary tradition, the weakness of the simultaneous witness to the critical text in address and reply, and the overrating of harmonization as a force for textual change. If either the Griesbach or the Augustinian view of Synoptic Gospel relationships could be established beyond doubt, the primitive form would be the only reasonable option in Mt 19:16-17. But even

on the Two-Document or the "independence" view, the primitive form gives the decidedly better text.—D.J.H.

847. [Mt 21:33-46] M. LOWE, "From the Parable of the Vineyard to a Pre-Synoptic Source," *NTStud* 28 (2, '82) 257-263.

The original reference of the parable of the vineyard and the wicked husbandmen (Mt 21:33-46; Mk 12:1-12; Lk 20:9-19) was to John the Baptist. In Lk 20:1-8 this connection leaps to the eye. In Mt the parable belongs to what was once a sequence of stories and sayings about John the Baptist (see Mt 21:12-22:14). This "Baptist sequence" derived from a common source anterior to all the Synoptic Gospels in their received form; the source may have been "proto-Matthew."—D.J.H.

Mt 22:42, § 26-868.

848. [Mt 23:25-26] H. MACCOBY, "The Washing of Cups," *JournStudNT* 14 ('82) 3-15.

J. Neusner's explanation of Mt 23:25-26 and Lk 11:38-41 [§ 21-87] in terms of Jewish purity laws is hopelessly imprecise and can yield nothing of value for the history of rabbinic law. The context of Jesus' saying was simple hygiene rather than ritual purity, and he was speaking metaphorically. Furthermore, the purity law that Neusner tries to relate to Jesus' saying was of a highly technical and limited character. Also, the distinction between the inside and the outside of a cup in purity law was certainly later than the time of Jesus.—D.J.H.

Mt 26:26, § 26-872.

Mt 26:28, §§ 26-873-874.

Mt 27:46, § 26-875.

Mt 27:55-28:20, § 26-876.

Mark

849. J. ERNST, "Simon—Kephias—Petrus. Historische und typologische Perspektiven im Markusevangelium," *TheolGlaub* 71 (4, '81) 438-456.

Rather than presenting Peter as a mere symbol or type, Mark has allowed us to recognize some contours of the historical Peter. His portrait agrees with Paul's presentation of Peter in several respects: historical figure, preeminent among the apostles, witness of the risen Lord, transmitter of the Jesus-tradition, missionary, and vacillating in character. Mark added the idea of Peter as confessor of Jesus' messiahship (see 8:29) to the tradition.—D.J.H.

- 850r. F. KERMODE, *The Genesis of Secrecy* [NTA 24, p. 83].

H. D. BETZ, "Is Hermes the Hierophant, or Is Christ?" *JournRel* 62 (2, '82) 178-185.—Kermode's work as a whole could be called a "Hermes theology" after the patron of interpretation. But the question is, Is Hermes the hierophant, or is Christ? Kermode's approach to Mk professes to be secular, so the problems of theology are left out altogether. The narrative of Mk is viewed as nothing but fiction consisting of interpretations of interpretations caused by the

requirements of genre, composition, and function. There is much to be learned from Kermode's book, but one should also keep its limits in mind.—D.J.H.

851r. ———, *Idem*.

M. A. TOLBERT AND J. G. LAWLER, *RelStudRev* 8 (1, '82) 1-10.—Tolbert (pp. 1-6) notes that Kermode's denial of the Gospels' historical transparency and his emphasis on the fundamental secrecy of all narrative pose a radical challenge to biblical historians. She judges the book "frustrating and disappointing" as literary theory, but "intriguing and delightful" as practical criticism. Lawler (pp. 6-10) observes that Kermode's look at the Gospels sometimes focuses down simply to acceptance of the principles of anyone who examines the Bible without believing it. But he describes what Kermode does with Mark and the other Evangelists as "often little short of stunning."—D.J.H.

852. H.-J. KLAUCK, "Der erzählerische Rolle der Jünger im Markusevangelium. Eine narrative Analyse," *NovTest* 24 (1, '82) 1-26.

An adequate assessment of the role of Jesus' disciples in Mk requires an analytic model that takes account of the various narrative levels: the world of the figures in the narrative and their interaction, the fictitious narrator and addressee, the abstract author and addressee, the real author and addressee, and the historical author and reader. In light of such an analytic model, the interpretation of Mark's presentation of the disciples as polemical can be safely excluded. Since Mark wished to tell about the past and had access to traditions reaching back to Jesus, the historical explanation has some validity. But the paraenetic interpretation (i.e. the disciples exemplify life in the church) must also be taken very seriously.—D.J.H.

853. E. S. MALBON, "Galilee and Jerusalem: History and Literature in Marcan Interpretation," *CathBibQuart* 44 (2, '82) 242-255.

Historical concerns about the composition of Mk seem to have motivated E. Lohmeyer, R. H. Lightfoot, W. Marxsen, and W. Kelber in their approaches to the narrative opposition between Galilee and Jerusalem. The task undertaken here, however, is to consider Marcan geopolitical locations (especially Galilee and Jerusalem) in their system of relations and to investigate the significance of this manifest narrative system in terms of an underlying, non-manifest mythological system. A diachronic reading of Mk brings out narrative patterns of foreshadowing and echoing, while synchronic analysis reveals the fundamental opposition between order and chaos. Galilee appears as the center of order; chaos breaks loose when Jesus arrives in Jerusalem.—D.J.H.

854. G. MANGATT, "Aspects of Discipleship," *Biblehashyam* 7 (4, '81) 239-253.

Guided by various passages in Mk, this article considers five aspects of discipleship: vocation, being with Jesus, mission, understanding, and witnessing.—D.J.H.

855. W. MUNRO, "Women Disciples in Mark?" *CathBibQuart* 44 (2, '82) 225-241.

The dominant impression up to Mk 15:39 is that Jesus went about his mission surrounded by a small group of men, with women usually encountered in private. Then women suddenly become prominent in the accounts of Jesus' death and burial (Mk 15:40-41, 47) and the empty tomb (Mk 16:1-8). The only feasible explanation is that the tradition to which Mark had access concerned women who were associated with Jesus during his lifetime. The Marcan evidence

points to the possibility of a strong female constituency and power base for the ministry of Jesus and for the church after his death.—D.J.H.

856. F. A. NIEDNER, "Markan Baptismal Theology: Renaming the Markan Secret," *Curr TheolMiss* 9 (2, '82) 93-106.

Mark wrote and arranged his story of Jesus with a soteriological purpose, portraying Jesus as a prototype of the beleaguered Christians in the Evangelist's community. Jesus endured precisely what the community was experiencing. He not only lived like them; he also lived and died for them. Mark sought to proclaim how Jesus' death saves those who have been baptized in his name and who are giving their lives, even as Jesus did, for the sake of that baptismal identity.—D.J.H.

857. V. K. ROBBINS, "Mark 1.14-20: An Interpretation at the Intersection of Jewish and Graeco-Roman Traditions," *NTStud* 28 (2, '82) 220-236.

Mk 1:14-20 is a three-step rhetorical unit [see § 25-872] that calls forth the essential dynamics of the itinerant preacher-teacher in Mediterranean culture: Jesus the traveling prophet-teacher announces the kingdom of God and commands people to respond to his teaching through repentance and belief (vv. 14-15); Jesus encounters two men with a command and a promise that defines the end result of discipleship in terms of being fishers of men (vv. 16-18); and Jesus immediately calls two more men who leave boat, nets, father, and hired servants to go away with him (vv. 19-20). While this three-step procedure has its closest parallel in Xenophon's *Memorabilia* 4.1.5-2.39, the individual parts of the unit intermingle themes, conventions, and traditions in a manner characteristic of much literature written during the Hellenistic period. Jesus' role in the narrative resulted from the merging of Jewish prophetic-apocalyptic traditions and Greco-Roman teacher-disciple traditions.—D.J.H.

858. V. FUSCO, "Il segreto messianico nell'episodio del lebbroso (Mc. 1,40-45)," *RivistBib* 29 (3-4, '81) 273-313.

A rapid survey of the history of interpretation of Mk 1:40-45 prepares the way for a synchronic reading of the text in its articulation and context, before the diachronic question of its prehistory is dealt with. The many themes present in tension in the pericope—Jesus' desire to remain hidden and his inability to do so (v. 45), the command to silence and its violation (vv. 44a, 45a), Jesus' withdrawing from the crowd and being followed by the crowd (vv. 45b, 45c)—are further elucidated diachronically through a series of repeated readings and successive elaborations of the episode. Analysis of the account and of its Markan redaction raises the question of historicity by asking whether it is possible to go beyond the oldest nucleus of the narrative. Here the episode proves refractory both to a purely historical approach and to a purely form-critical and redaction-critical one. The process of successive readings and elaborations, which made explicit the meaning of Jesus' original action, was at work from the very beginning of the transmission of the episode.

859. G. HALLBÄCK, "Materialistische Exegese und strukturelle Analyse. Ein methodologischer Vergleich anhand von Markus 2, 1-12," *LingBib* 50 ('82) 7-32.

(1) F. Belo's materialist exegesis is based on L. Althusser's Marxist theory of three different forms of human production, J. Lacan's psychosemiotics, and R. Barthes's interest in the codes of the texture of texts. In his materialist analysis of Mk 2:1-12, Belo constructs ten codes, which are readings of Jesus' practice in his subversion of the Jewish symbolic order. (2) Structuralist

analysis, as practiced by A. J. Greimas, views the text as a syntagmatic manifestation of a paradigmatic semantic system of signs that is synchronic. There are three stages of narrative transformation: the contract between the characters, the performance of the act, and the sanction of the act. Structuralist analysis shows that Mk 2:5b-10 is determined as the acceptance of the proposal of a healing contract and as the pragmatic veridiction of Jesus' right to his power of forgiving sins. Elimination of these verses is unnecessary and overlooks their double determination.—D.J.H.

860. [Mk 2:10] C. TUCKETT, "The Present Son of Man," *JournStudNT* 14 ('82) 58-81.

The sayings about the authority of the Son of Man to forgive sins (Mk 2:10) and to be lord of the Sabbath (Mk 2:28) acted as pointers to the future suffering of Jesus. The one who had authority was the one who was to suffer because his authority was rejected. Likewise, most of the "present" Son of Man sayings in Q (e.g. Mt 11:19/Lk 7:34; Mt 8:20/Lk 9:58; Mt 12:32/Lk 12:10; Lk 6:22/Mt 5:11) were not so much about the present authority of Jesus as about his rejection and suffering.—D.J.H.

Mk 2:28, § 26-860.

861. C. A. EVANS, "A Note on the Function of Isaiah, VI, 9-10 in Mark, IV," *RevBib* 88 (2, '81) 234-235.

Isa 6:9-10 with its element of prophetic judgment is one of the harshest texts in the prophetic tradition. Its insertion into the parable context of Mk 4 reflects the Evangelist's exegetical sophistication rather than naiveté or clumsiness. Just as Isaiah spoke Yahweh's word of judgment against a stubborn people and thus promoted obduracy and brought on judgment, so Jesus' word (i.e. his "parables") promoted obduracy.—D.J.H.

862. C. C. MARCHESELLI, "Le parabole del Vangelo di Marco (4,1-34)," *RivistBib* 29 (3-4, '81) 405-415.

This discussion of V. Fusco's *Parola e regno* [NTA 25, p. 85] consists of a presentation of the work, an analysis of its methodology (positive aspects and aspects that deserve further precision), a treatment of its salient points, and a synthesis.—D.J.H.

863. [Mk 6:30-44] S. MASUDA, "The Good News of the Miracle of the Bread. The Tradition and its Markan Redaction," *NTStud* 28 (2, '82) 191-219.

Analysis of the accounts of the miracle of the bread in Mk 6:30-44 and 8:1-10 from the viewpoints of vocabulary, style, theme, form, and tradition history reveals that the two accounts derived from one tradition, the second account being closer to the original form of the tradition than the first. Through analysis of the two accounts, it is possible to disengage the traditional elements and reconstruct the original tradition: Jesus, a great number of people, and the disciples were in a desert place; they had several loaves and a few fish; he divided the loaves and fish; the people ate and were satisfied. In the Markan redaction, the miracle of the bread had catechesis as its primary purpose. This catechesis included salvation history, Christology, missiology, and sacramental theology.—D.J.H.

864. Y. RONEN, "Mark 7:1-23—'Traditions of the Elders,'" *Immanuel* 12 ('81) 44-54.

Taking as its point of departure the theory of Lukan priority developed by R. L. Lindsey and D. Flusser, the article investigates how Mark adapted Lukan and other sources in Mk 7:1-23:

(1) Mark saw in Lk 11–12 a situation of accusation and answer, and picked up several words from it. (2) He remembered terms and ideas from Colossians 2–3, and the discussion of clean and defiled foods in Acts 11. (3) He introduced his own novel organization of the material by putting the accusation in a new explanatory framework diverted from Jesus to the disciples, and by greatly expanding Jesus' answer primarily via inspiration from Paul (see Colossians 2–3).—D.J.H.

Mk 8:1-10, § 26-863.

865. J. J. KILGALLAN, "Mk 9,1 - the Conclusion of a Pericope," *Biblica* 63 (1, '82) 81-83.

The absence of *gar* and the use of an introductory formula ("and he said to them") so separate Mk 9:1 from 8:38 that one must search for another verse to which it can relate. Mk 9:1 echoes the end of 8:31 and, like the end of 8:31, the final outcome of suffering and death promised in 8:31 and 8:34.—D.J.H.

866. D. WENHAM, "A Note on Mark 9:33-42/Matt. 18:1-6/Luke 9:46-50," *JournStudNT* 14 ('82) 113-118.

Even if the agreements of Mt 18:1-6 and Lk 9:46-50 against Mk 9:33-42 do not prove a literary relationship between Mt and Lk, they at least indicate the presence of non-Markan traditions at various points. The pre-Markan traditions underlying Mk 9:33-42 parr. were not just isolated logia, but included sequences of material.—D.J.H.

867. B. BROOTEN, "Konnten Frauen im alten Judentum die Scheidung betreiben? Überlegungen zu Mk 10,11-12 und 1 Kor 7,10-11," *EvangTheol* 42 (1, '82) 65-80.

Mk 10:11-12 and 1 Cor 7:10-11 provide evidence for the right of Jewish women to end their marriages. These NT texts and several Jewish texts collected by E. Bammel [see § 15-528] indicate that Jewish women could and did initiate and carry out divorce proceedings. The NT passages that do not recognize a woman's right to divorce her husband represent another legal current found also in the rabbinic writings. We do not know exactly why Jesus forbade divorce. The explanation that he did so in order to elevate the status of women is open to serious objections.—D.J.H.

Mk 10:17-18, § 26-846.

Mk 12:1-12, § 26-847.

868. [Mk 12:35] B. CHILTON, "Jesus *ben David*: reflections on the *Davidssohnfrage*," *JournStudNT* 14 ('82) 88-112.

In the question "How do the scribes say the messiah is David's son?" (Mk 12:35; Mt 22:42; Lk 20:41), Jesus challenged a specifically scribal messianic expectation and refused to associate himself with it. On the other hand, he embraced the characterization "David's son," with its overtones of Solomonic wisdom and especially of exorcistic and therapeutic skill. The question itself represented Jesus' attempt to evade the charge that he had messianic pretensions. But his reputation as "David's son" and his activity in the Temple made it impossible for him to forestall for long the coalition of opponents who believed that he did have such pretensions and that they were dangerous.—D.J.H.

869. H. FLEDDERMANN, "A Warning about the Scribes (Mark 12:37b-40)," *CathBibQuart* 44 (1, '82) 52-67.

The warning about the scribes in Mk 12:37b-40 contains the key to Mark's understanding of them as the opposite of what Jesus was and his disciples should be. Jesus warns the crowd (vv. 37b-38a) against the scribes' longing for honor and prestige expressed by their walking around in long robes (v. 38b) and by their fondness for first places and first seats (vv. 38c-39; cf. Mt 23:6-7a/Lk 11:43). He also accuses the scribes of draining the resources of widows to pay for the Temple costs (v. 40).—D.J.H.

870. [Mk 12:41-44] A. G. WRIGHT, "The Widow's Mites: Praise or Lament?—A Matter of Context," *CathBibQuart* 44 (2, '82) 256-265.

The only way out of the difficulties encountered in interpreting Mk 12:41-44 (see Lk 21:1-4) is to view Jesus' attitude toward the widow's gift as disapproval of the value system motivating her action and not as approbation. The story of the widow's mite does not provide a pious contrast to the conduct of the scribes in Mk 12:38-40 (see Lk 20:46-47). Rather, it further illustrates the ills of official devotion. Jesus' comment on the widow's action in Mk 12:43-44 should be taken as a lament.—D.J.H.

871. [Mk 14-16] J. RICHES, "The Dense and Driven Passion—The Story according to Mark," *Furrow* 33 (4, '82) 195-202.

Mark's passion narrative enfolds a double drama. It is the story of Jesus' overcoming the enmity and betrayal of his friends and people, a story that admittedly allows us to see only the distant glimmerings of conversion rather than the full reversal of human weakness and depravity. It is also the story of an agony, of a terrible struggle between Jesus and his Father for understanding won in obedience to an apparently implacable and terrible will, which nevertheless underlies Jesus' struggle for the hearts and minds of men and women.—D.J.H.

872. [Mk 14:22] X. LÉON-DUFOUR, "'Prenez! Ceci est mon corps,'" *NouvRevThéol* 104 (2, '82) 223-240.

Investigation of Jesus' word over the bread in both its Markan (Mk 14:22; Mt 26:26) and Antiochean (Lk 22:19; 1 Cor 11:24) forms indicates that Jesus' language was "performative." It was addressed to the disciples not to propose a definition of the bread but rather to invite them to recognize in the shared bread Jesus' own body and to constitute the community that would be called the church. By his action in sharing the bread and by his interpretative word, Jesus established a line of identification between the bread and his body that made him present to his disciples and to the world.—D.J.H.

873. [Mk 14:24] C. SCHEDL, "Fragen zur revidierten Einheitsübersetzung. Nochmals 'für die Vielen' oder 'für alle'?" *BibLiturg* 54 (4, '81) 226-228.

Finding J. B. Bauer's note [§ 25-410] incomplete, this article offers philological and theological reasons for retaining the translation "for many" in Mk 14:24 and Mt 26:28. That Hebrew and Aramaic had a word for "all" is clear from Isa 53:6 and other texts. That *rabbîm* can mean "many" is evident from Isa 52:14, 15; 53:11, 12. Theologically, *rabbîm* seems to have been a term used in salvation history to denote the Gentiles, whom the Servant will include in the new covenant. Hence in Mk 14:24 and Mt 26:28, the word "many" signifies that in addition to Israel the new covenant embraces the new people of the Gentiles. Consequently, the translation "for many" should be retained.—J.J.C.

874. F. WERNER, “‘Theologie’ und ‘Philologie’—Zur Frage der Übersetzung von Mk 14, 24: ‘für die Vielen’ oder ‘für alle?’” *BibLiturg* 54 (4, '81) 228-230.

The data provided by J. B. Bauer [§ 25-410] and C. Schedl [§ 26-873] on Mk 14:24 need to be supplemented. The Hebrew concordance shows that *kôl* can mean “all” when used with a plural noun or with personal suffixes (“all of us,” etc.). Furthermore, F. Delitzsch in his Hebrew version of the NT reads *rabbîm* in Mk 14:24, but adds that the word could be *kôl*. Whereas Schedl suggests that the *rabbîm* are the “new people,” i.e. the Gentiles called to the faith, the same term stands for the Qumran community in IQS 6–7. The decision whether Mk 14:24 should be translated with “for many” or “for all” ultimately depends not on philology, but on the theology underlying the verse.—J.J.C.

875. [Mk 15:33] D. COHN-SHERBOK, “Jesus’ Cry on the Cross: An Alternative View,” *Exp Times* 93 (7, '82) 215-217.

Assuming that Jesus spoke Aramaic, we can construe his words in Mk 15:33 (see Mt 27:46) as the rhetorical question *'ēlāhî 'ēlāhî lāmmāh šabbaḥtānî* (“My God, my God, why have you praised me?”), which was transliterated into Greek in exactly the same way as the Aramaic rendering of Ps 22:1. This reading, which understands Jesus’ words as a prayer for the dawning of God’s reign, meets some of the textual, historical, and theological difficulties connected with these troubling verses.—D.J.H.

876. [Mk 15:40–16:8] L. SCHOTTROFF, “Maria Magdalena und die Frauen am Grabe Jesu,” *EvangTheol* 42 (1, '82) 3-25.

The story of Mary Magdalene and the other women who witnessed the death and burial of Jesus and then visited the tomb (Mk 15:40–16:8) is the earliest NT text known to us about women among the disciples of Jesus. The article examines what is said about these women in Mk 15:40-41, 47; 16:1-8, and compares the Markan account with Mt 27:55–28:20. Since neither Mark nor Matthew showed any interest in the women disciples, they were probably transmitting a traditional report based on the historical situation at the time of Jesus’ death. Their lack of theoretical reflection on the role of women in the Christian community had negative consequences for women in the church over the centuries.—D.J.H.

Luke

877. M.-A. CHEVALLIER, “Luc et l’Esprit saint. A la mémoire du P. Augustin George (1915-1977),” *RevSciRel* 56 (1, '82) 1-16.

Within the framework of his narrative theology, Luke refined and tightened the relationship between the Holy Spirit and Jesus, thus uniting in his own way pneumatology and Christology. He interpreted the communication of the Holy Spirit to the eschatological people as the source of witness, with a view to giving the church its universal dimension. Proceeding from the primitive antithesis between the baptism of water given by John and the baptism of the Spirit given by the Messiah, he explained the connection between the baptism of water practiced in Jesus’ name and the communication of the Spirit. He presented the Holy Spirit primarily as a Spirit of prophecy and witness, one who speaks or makes others speak. The final part of the article discusses the OT roots of Luke’s understanding of the Spirit and his concern to establish continuity between Israel and the Gentile-Christian church.—D.J.H.

878. J. R. DONAHUE, "The Good News of Peace," *Way* 22 (2, '82) 88-99.

Peter's characterization of Jesus' life as "the good news of peace" (see Acts 10:36) is a prism through which we can view Luke's Gospel. With Jesus comes "peace on earth," which is salvation, well-being, and harmony between God and those on whom his favor rests. Jesus guides his followers into the way of peace and teaches them the things of peace. The word when proclaimed is a word of peace. Whatever the hermeneutical difficulties are in applying the gospel to specific moral issues, Luke set the Christian life within the framework of proclaiming peace and doing the things that make for peace, just as he set the life of Jesus within that same framework (see Lk 2:14; 19:38).—D.J.H.

879. B. R. GAVENTA, "The Eschatology of Luke-Acts Revisited," *Encounter* 43 (1, '82) 27-42.

This article reviews the major positions on Luke's eschatology since H. Conzelmann's *Die Mitte der Zeit* (1953) and isolates the issues that have dominated the debate. Luke maintained that the parousia is a future fact and that its reality is to be affirmed in the face of either doubt or apocalyptic speculation. The parousia is guaranteed by the promises that have already been fulfilled, i.e. the promise of the Spirit and of the church's witness (see Acts 1-2). The certainty of the parousia offers believers an alternative way of viewing themselves within the world. In the sense that believers are free to carry out a witness in the world and to converse with culture, human history is understood to be guided and directed by God's will.—D.J.H.

880. B. PRETE, "'Il popolo che Dio si è scelto' negli scritti di Luca," *SacDoc* 26 (96, '81) 173-204.

Luke used the term *laos* more frequently than any other NT writer (84 occurrences in Lk-Acts out of 141 occurrences in the NT). He employed it to signify God's chosen people, composed of both Jews and non-Jews. Emphasizing the inclusion of the Gentiles, he alone of the Evangelists mentioned that prophets were sent to pagans (Lk 4:25-27). He conceived the gospel message as proclaimed boldly and without hindrance (Acts 28:31). Acts portrays how highly the first Christians esteemed hearing the message of salvation and responding to it in faith.—J.J.C.

881. J. A. SANDERS, "Isaiah in Luke," *Interpretation* 36 (2, '82) 144-155.

Luke's knowledge of Scripture evidently came from his assiduous reading of the Greek OT. Like his OT predecessors, he was a good theological historian. Of the four Evangelists, Luke insisted most explicitly that to understand what God was doing in Christ one had to know Scripture. There are quotations from the book of Isaiah in Lk 3:4-6; 4:18-19; and 22:37. Isaianic phrases appear in Lk 2:30-32; 7:22; 8:10; 19:46; and 20:9. Isa 49:6, which is quoted in Acts 13:47 and reflected in Lk 1:79; 24:47; Acts 1:8; 26:20, apparently influenced the shape of the whole of Luke's work. In Lk 4:16-30, the combination of Isa 61:1-2 and 58:6 stressed that the Jubilee would come at a time acceptable to God, that God's agenda did not have to follow Israel's agenda, and that God was free to release or forgive any or all of his creatures.—D.J.H.

882. SCARIA K. J., "Christian Prayer," *Biblehashyam* 7 (4, '81) 201-224.

According to Luke, prayer is a basic constituent of Christian life and activity. This attempt at indicating the salient aspects of Christian prayer in Lk-Acts is carried out in four stages: the basis of Christian prayer (the relationship of Christians to Christ and through him to the Father); prayer and Christian life (the Spirit, discernment and the revelation of God's will, deliverance

from temptation, activity); the quality of Christian prayer (basic attitudes, specific characteristics); and concluding reflections.—D.J.H.

883. M. M. B. TURNER, "The Significance of Receiving the Spirit in Luke-Acts: A Survey of Modern Scholarship," *TrinJourn* 2 (2, '81) 131-158.

The article traces research from O. Pfleiderer's work in 1873 to the present on what receiving the Spirit meant for Luke. G. W. H. Lampe and J. D. G. Dunn were right to insist that Luke drew intentional parallels between Jesus' baptismal reception of the Spirit and the pentecostal gift bestowed on the disciples, but they were wrong to identify the gift of the Spirit on these two occasions as the matrix of Christian life. H. Gunkel, H. Leisegang, E. Schweizer, Lampe, and G. Haya-Prats were correct in pointing to Luke's emphasis on the pentecostal gift of the Spirit as the Spirit of prophecy, but wrong in identifying this primarily with preaching or prophecy itself. They were perhaps also right to label this gift "charismatic," but they were wrong to call it a *donum superadditum*. Gunkel, Schweizer, and Haya-Prats observed correctly that the gift of the Spirit of prophecy is not the matrix of Christian life, but they mistakenly inferred from this that Luke did not consider the Spirit as mediating salvation.—D.J.H.

884. [Lk 1:1-4] A. RADAELLI, "I racconti dell'infanzia nel contesto del prologo dell'Evangelo (continuazione)," *RicBibRel* 16 (4, '81) 292-330.

After methodological comments, this study of Lk 1:1-4 [see §§ 25-92, 461] considers the structure of Luke's prologue and its significance for understanding his entire project. Particular attention is given to the theme of witness and to the hermeneutical importance of Luke's prologue. [To be continued.]—D.J.H.

885. M. ORSATTI, "Verso la decodificazione di una insolita espressione. Analisi filologica di *andra ou ginōskō* (Lc. 1,34)," *RivistBib* 29 (3-4, '81) 343-357.

The philological data in the OT and NT show that the clause *andra ou ginōskō* in Lk 1:34 refers to the state of virginity, and that *anēr* with the article or a possessive or with reference to a woman can mean "husband." That *anēr* by itself can mean "husband" has been argued by J. B. Bauer [§ 9-945] on the basis of Jn 4:16 ("call your *andra*") and 4:17 ("I have no *andra*"). He understood the clause in Lk 1:34 to mean "I have no husband," i.e. no marital relations. In Jn 4, however, the immediate context suggests the definition "husband," which is not true of Lk 1:34. It seems better to translate the Lukan clause with its dynamic equivalent: "I am a virgin."—J.J.C.

886. [Lk 3:21-22] C. G. DENNISON, "How Is Jesus the Son of God? Luke's Baptism Narrative and Christology," *CalvTheolJourn* 17 (1, '82) 6-25.

Luke's account of Jesus' baptism (3:21-22) omits any reference to Jesus' coming up out of the water (cf. Mt 3:16; Mk 1:10) and adds a reference to Jesus' prayer in connection with the open heavens. Luke alone used the word *sōmatikos* to describe the dove in the descent of the Holy Spirit. For Luke, only the simultaneous affirmation of the Son's humanity and of his unique relationship to the Father—his essential deity—declared the fullness of Jesus' person.—D.J.H.

887. M. RODGERS, "Luke 4:16-30—A Call for a Jubilee Year?" *RefTheolRev* 40 (3, '81) 72-82.

The Jubilee legislation in Leviticus 25 provided for all property to be returned, all Israelite slaves to be released, all debts to be canceled, and the land to lie fallow. There is no real evidence that the Jubilee year was recurrently observed in ancient Israelite life, faith, and

practice. The proper understanding of the quotation from Isaiah 61 in Lk 4:18-19 is thoroughly consonant with the metaphorical and eschatological sense of the words in their OT context. This rules out the suggestion that Jesus called for a literal implementation of the Jubilee year in his programmatic sermon.—D.J.H.

888. K. ABOU-CHAAR, "The Two Builders: A Study of the Parable in Luke 6:47-49," *NEST TheolRev* 5 (1, '82) 44-58.

The parable of the builders in Lk 6:47-49 (see Mt 7:24-27) fits a life situation in the Galilean Jewish community of the 1st century A.D. It was spoken by Jesus to his disciples in a parallel-istic form; a translation of it into colloquial Arabic may throw light on the Aramaic original. The parable compelled the disciples to place themselves in a state of complete obedience to Jesus as the only way to enter the kingdom of God.—D.J.H.

Lk 9:46-50, § 26-866.

889. M. MIYOSHI, "Das jüdische Gebet Šema und die Abfolge der Traditionsstücke in Lk 10-13," *AnnJapanBibInst* 7 ('81) 70-123.

After investigating the allusions to the first part of the Shema in Jewish and early Christian texts, and its influence on them, the article discusses the influence of Deut 6:4-10 on the structure of Lk 10:21-12:48. Then the influence of the second part of the Shema (Deut 11:13-21) on the structure of Lk 12:13-13:21 is considered. The ordering of the traditional material in Lk 10:21-13:21 was carried out by a Jewish-Christian community ca. A.D. 60-70 that was familiar with the contemporary Jewish interpretation of the Shema.—D.J.H.

890. B. LANG, "Grussverbot oder Besuchsverbot? Eine sozialgeschichtliche Deutung von Lukas 10,4b," *BibZeit* 26 (1, '82) 75-79.

The command *mēdena kata tēn hodon aspasēsthe* in Lk 10:4b forbade Jesus' disciples to visit and receive hospitality from relatives and friends on their missionary journeys. This interpretation is consistent with the program for the charismatic itinerant preachers set out in Lk 10:1-12, is confirmed by Lk 10:7, reflects Luke's interest in lodging, and agrees with the NT tendency to subordinate the family to religious duties.—D.J.H.

Lk 11:2-4, § 26-842.

Lk 11:38-41, § 26-848.

891. F. D. WEINERT, "Luke, the Temple, and Jesus' Saying about Jerusalem's Abandoned House (Luke 13:34-35)," *CathBibQuart* 44 (1, '82) 68-76.

As edited by Luke, Jesus' saying about Jerusalem's house in Lk 13:34-35 (see Mt 23:37-39) emerged primarily as a prophetic lament rather than a judgment of inevitable doom. The *oikos* in Lk 13:35a designated Israel's Judean leaders and those who fell under their authority. Lk 13:34-35 was anything but a permanent rejection of the Temple by Jesus.—D.J.H.

892. A. FEUILLET, "Le Pharisien et le publicain (Luc 18, 9-14). La manifestation de la miséricorde divine en Jésus Serviteur souffrant," *EspVie* 91 (48, '81) 657-665.

Lk 18:14 seems to summarize the saving work of Jesus as the Suffering Servant of Isaiah

52–53, indicated in the eucharistic words (Mk 14:22–24 parr.; see also Phil 2:6–11). The similarity in thought and language between Isaiah 52–53 (LXX) and Lk 18:14 is striking, for it is only in these two biblical passages that the three terms “justify” (*dikaioō*, Isa 53:11), “be humbled” (*tapeinoō*, Isa 53:8), and “be exalted” (*hypsoō*, Isa 52:13) are found together. Although there are no more than three explicit quotations from the Servant Songs in the Gospels (Isa 53:4 in Mt 8:17; Isa 53:12 in Lk 22:37; Isa 53:1 in Jn 12:38), several implicit allusions to them are also present, e.g. concerning Jesus’ innocence (Isa 53:9 in Mk 15:14 parr.), his silence when accused (Isa 53:7 in Mk 14:61 parr.), and his being numbered with the wicked (Isa 53:12 in Mk 15:27 parr.). These hidden allusions probably came from Jesus rather than from the primitive tradition, which tended to make references more explicit.—J.J.C.

Lk 18:18–19, § 26–846.

Lk 20:9–19, § 26–847.

Lk 20:41, § 26–868.

Lk 21:1–4, § 26–870.

Lk 22:19, § 26–872.

893. [Lk 23:1–16] J. D. M. DERRETT, “Daniel and Salvation-History,” *DownRev* 100 (338, ’82) 62–68.

Luke portrayed Christ before Pilate and Herod (Lk 23:1–16) as a parallel to Daniel before Darius and Cyrus. The penetration of the Daniel-haggadah into the passion narrative seems to have begun with Mark. Luke’s account of the trial before Herod Antipas contains many unmistakable echoes of Daniel 6.—D.J.H.

894. W. L. LIEFELD, “Exegetical Notes. Luke 24:13–35,” *TrinJourn* 2 (2, ’81) 223–229.

Exegetical study of the Emmaus story in Lk 24:13–35 is necessary not so much for the solution of grammatical or linguistic problems as for an understanding of the semantic nuances of the narrative and an appreciation of its vividness and impact. These notes on the Greek text pay particular attention to the way Luke has presented the story, including words and phrases that tie it in with the preceding and following contexts.—D.J.H.

895. O. K. WALTHER, “A Solemn One Way Trip Becomes a Joyous Roundtrip! A Study of the Structure of Luke 24:13–35,” *AshTheolJourn* 14 (1, ’81) 60–67.

Luke’s story of the disciples on the road to Emmaus (Lk 24:13–35) follows the poetic form of storytelling defined by K. E. Bailey in his analyses of Lk 10:30–35 and 15:1–32 as the “parabolic ballad.” The arrival at Emmaus (vv. 28–29) occurs at the center of its inverted parallel structure. The clustering of key theological motifs calls forth a response of faith.—D.J.H.

John

896. O. CULLMANN, “La preghiera nell’evangelo di Giovanni,” *Protestantesimo* [Rome] 36 (1, ’81) 1–20.

This study of prayer in the Fourth Gospel considers the “worship in spirit and truth” men-

tioned in Jesus' dialogue with the Samaritan woman (Jn 4:20-24), the prayer "in the name" of Jesus Christ in the farewell discourses (chaps. 14-16), and the "priestly" prayer pronounced by Jesus in chap. 17. True worship is inspired by the Holy Spirit, and the knowledge of God is revealed in the person and activity of Jesus. Jesus is present among those who pray in his name, and he intercedes for them in the communion of love that binds him to the Father and to his own.—D.J.H.

897r. B. DE SOLAGES, *Jean et les Synoptiques* [NTA 24, p. 79].

F. NEIRYNCK, *Jean et les Synoptiques* [NTA 26, p. 86].

D. M. SMITH, "John and the Synoptics," *Biblica* 63 (1, '82) 102-113.—De Solages argues that John knew the Synoptic tradition (at least Mk) but did not use it, because he himself was an eyewitness of Jesus. Neirynck maintains that John used the Synoptic tradition extensively in composing his Gospel. De Solages has made a significant contribution by quantifying the degree of similarity and difference of language and content between Jn and the Synoptic Gospels. Neirynck's chief disagreement with M.-É. Boismard concerns the point at which the Synoptic Gospels became an important influence in the composition of the Fourth Gospel. The mystery of John's relationship to the Synoptic tradition may always divide scholars, but two certainties remain: There is a relationship, and it is mysterious.—D.J.H.

898. C. A. EVANS, "On the Quotation Formulas in the Fourth Gospel," *BibZeit* 26 (1, '82) 79-83.

The most interesting feature to observe among the OT quotation formulas in the Fourth Gospel is the regularity of the *hina plērōthē* formula from Jn 12:38 onward through the passion narrative. Whereas the signs in the first part of the Gospel were meant to prove that Jesus was the Messiah, the OT testimonia in the second part were meant to prove that the disgrace of the crucifixion was Jesus' very purpose and, indeed, his hour of glorification.—D.J.H.

899. J. N. FINDLAY, "Thoughts on the Gnosis of St John," *RelStud* 17 (4, '81) 441-450.

When the Fourth Gospel is read from the appropriate hermeneutical perspective, it becomes a supreme "mystico-religious" document, capable of providing guidance at every turn of the spiritual life. The interpreter of Jn must conceive of God as being beyond category differences, transcending particularity and abstract universality, incorporating all those values (truth, love, beauty, justice, etc.) that are universality in action, and transcending personality and personal relationships while finding supreme expression in them. It is also possible for the interpreter to conceive of a kingdom in which all personal relationships will be perfected, and to put at the center of that kingdom something that still bears the features of the historic person in whom the gospel of the kingdom was first promulgated and lived. In the light of such a hermeneutics, the Fourth Gospel can truly illuminate the spirit instead of flooding it with the mere doctrinal bombast generated by a particularist reading.—D.J.H.

900. E. LORENZINI, "La problematicità dell'unità linguistica giovannea secondo il metodo dello Schweizer," *VetChrist* 18 (2, '81) 453-469.

The defense of the linguistic unity of the Fourth Gospel begun by E. Schweizer in *Ego eimi* (1939) and developed by E. Ruckstuhl in *Die literarische Einheit des Johannesevangeliums* (1951) is criticized on four counts: (1) the *petitio principii* involved in asserting that the special linguistic characteristics of Jn vis-à-vis the rest of the NT can only be explained by assuming a

single author, (2) the lack of attention paid to the stylistic diversity within the Gospel, (3) the refusal to group verses on the basis of their containing or not containing characteristically Johannine linguistic features, and (4) the danger presented by using the statistical tables apart from the texts on which they are based. The assumption of linguistic unity has had a negative effect on Johannine research during the past thirty years, and constitutes an obstacle to careful study of the Gospel's linguistic complexity.—D.J.H.

901. K. MATSUNAGA, "The 'Theos' Christology as the Ultimate Confession of the Fourth Gospel," *AnnJapanBibInst* 7 ('81) 124-145.

The Christology of Jesus as *theos*, in the sense that he is equal to God, was the crowning idea of Johannine theology. In proclaiming this kind of Christology, the Evangelist and his church risked conflict with the synagogue. The divinity of Jesus, which was connected with his crucifixion, was the reason why the Johannine Christians had to go through persecution and possible martyrdom.—D.J.H.

902. J. F. O'GRADY, "Recent Developments in Johannine Studies," *BibTheolBull* 12 (2, '82) 54-58.

This review of directions in contemporary Johannine research focuses on the origin of the Gospel, the Evangelist and his milieu, and Johannine theology (Christology, ecclesiology, sacraments).—D.J.H.

903. S. M. SCHNEIDERS, "Women in the Fourth Gospel and the Role of Women in the Contemporary Church," *BibTheolBull* 12 (2, '82) 35-45.

The Fourth Gospel's pericopes about the Samaritan woman (4:4-42), Mary and Martha (11:1-44; 12:1-8), and Mary Magdalene (19:25; 20:1-2, 11-18) are significant for what they plainly say about the discipleship of Christian women. The Johannine women relate to Jesus directly and never through the mediation of men. They are not assigned a place or role by some third (male) party, and they are remarkable for their initiative and decisive action. If leadership is a function of creative initiative and decisive action, the Johannine women are well qualified for it. These women officially represent the Johannine community in its expression of faith (Martha), its acceptance of salvation (Mary Magdalene), and its witness to the gospel (the Samaritan woman, Mary Magdalene).—D.J.H.

904. M. SCOTT, "Images of the Spirit in John's Gospel," *BibToday* 20 (2, '82) 78-83.

John used three images to help us better understand the Holy Spirit: wind and breath, living water, and Paraclete. The idea of the permanent presence of the Holy Spirit aided the Johannine community in dealing with its crisis of faith by affirming that Jesus was still with them, having returned through the Spirit.—D.J.H.

905. D. SENIOR, "The Gospel of John," *BibToday* 20 (2, '82) 70-77.

The tradition contained in the Fourth Gospel originated in the context of 1st-century Palestinian Judaism. The Gospel took its present form during the later stages of the Johannine community's history (ca. A.D. 80-100), but it reflects the earlier stages of that history also. Among the motifs in John that have been of particular interest to modern scholars are the Christology of Jesus as the revealer of God; the relation between signs, faith, and the Spirit; and a divided world.—D.J.H.

906. K. STASIAK, "The Man Who Came by Night," *BibToday* 20 (2, '82) 84-89.

In the Fourth Gospel, Nicodemus illustrates the process of faith and discipleship. He passes from questioning Jesus (3:1-21), through defending him (7:50-52), to assisting in the burial preparations and arrangements (19:39-42).—D.J.H.

907. U. C. VON WAHLDE, "The Johannine 'Jews': A Critical Survey," *NTStud* 28 (1, '82) 33-60.

Most modern scholars take the term *Ioudaioi* in the Fourth Gospel in its hostile sense as referring either to both the Jewish authorities and the Jewish people, or to the Jewish authorities only. But careful analysis of the relevant texts indicates that, with the exception of Jn 6:41, 52, to view the Johannine Jews as including the common people is to misread the evidence and distort the Evangelist's intention. Of the seven problematic *Ioudaioi*-texts, five (3:25; 11:54; 18:20; 19:20; 19:21) seem to belong to the neutral use; a combination of features makes it difficult to categorize the other two (8:31; 10:19) and suggests redactional activity.—D.J.H.

908. A. YARBRO COLLINS, "New Testament Perspectives: The Gospel of John," *JournStudOT* 22 ('82) 47-53.

Although the Fourth Gospel was rooted in a culture in which men were dominant and much of its language reflects that fact, it did not simply reinforce the sexist structures of its time. The experience of God through Christ could not be described purely in terms of masculine experience. The community evoked by the mission of Christ was, in its origins and ideal form, a gathering of equals.—D.J.H.

909. J. ZUMSTEIN, "Chronique johannique," *RevThéolPhil* 114 (1, '82) 65-77.

This bulletin of recent publications on the Fourth Gospel discusses two introductions (by D. Mollat and A. Jaubert), three commentaries (by M.-É. Boismard and A. Lamouille, C. F. Molla, and J. Becker), and five monographs (by F. J. Moloney, J. A. Böhner, I. de la Potterie, F. Vouga, and D. Mollat).—D.J.H.

Jn, § 26-819.

910. [Jn 1:1-18] P. HOFRICHTER, "Johanneische Thesen," *BibLiturg* 54 (4, '81) 212-216.

The Logos confession in the Johannine Prologue dates from the mid-1st century, and became normative for Christians in Asia Minor and Egypt. Differing interpretations of it left their traces in Revelation, Jn, 1 John, the writings of the Apologists, and gnostic literature. In the 2nd century, the original Logos confession was read alongside the text of Jn with its interpolations; this disagreement may account for the church's slow acceptance of the Fourth Gospel. Research into Jn continues, and much light can be expected to come from the Nag Hammadi documents.—J.J.C.

Jn 1:1-18, § 26-1136.

911. C. E. B. CRANFIELD, "John 1:14: 'became,'" *ExpTimes* 93 (7, '82) 215.

Contrary to the opinion of C. K. Barrett, the fact that the Word in Jn 1:14 continues to be the subject of further statements can hardly forbid us to render *egeneto* as "became." Without ceasing to be, or being any less, the Word became also *sarx*.—D.J.H.

912. [Jn 2:1-11] J.-M. LÉONARD, "Notule sur l'Evangile de Jean. Le récit des noces de Cana et Esaie 25," *EtudThéolRel* 57 (1, '82) 119-120.

When Jn 2:1-11 is read in light of Isa 25:1-9, the miracle at Cana appears as an eschatological sign: Jesus offers the long-expected banquet to the lowly and oppressed.—D.J.H.

913. [Jn 2:23-3:21] F. GRYGLEWICZ, "Wkład św. Jana Ewangelisty w opracowanie rozmowy z Nikodemem (Der Beitrag Johannes zur Bearbeitung des Gesprächs mit Nikodemus)," *CollTheol* 51 (4, '81) 43-64.

Detailed analysis of Jn 2:23-3:21 suggests that the passage was a homily or a catechesis composed in its entirety by John, but rooted in an actual discussion between Jesus and Nicodemus. Perhaps only Jn 2:23-3:2 remains from the description of that event. The rest of the passage would then reflect the context of John and his audience: Vv. 3-4 (on the necessity of baptism) probably derive from and retain *ipsissima verba*, though slightly explained; vv. 5-10 (on the role of the Spirit) present actual words of Jesus as well as community tradition; vv. 11-13 (on teaching) retain Jesus' words almost exclusively; vv. 14-16 (on redemption) give an explanation with the words; and vv. 17-21 (on judgment) paraphrase Jesus' words. In addition to the actual words of Jesus, John also used material based on the OT that had originated in the communities of Paul and the Synoptic Evangelists, though his interpretation always stands out. John's communities were neither closed nor highly individualized. He knew of other communities, kept in contact with them, and made use of the traditions they were developing.—J.P.

914. [Jn 3:1-21] M. MICHEL, "Nicodème ou le non-lieu de la vérité," *RevSciRel* 55 (4, '81) 227-236.

The story of Nicodemus in Jn 3:1-21 consists of a narrative (vv. 1-2a), a dialogue (vv. 2b-10), and a discourse (vv. 11-21). It focuses on the interpretation of the signs accomplished by Jesus and on the perception of Jesus himself. The passage presents the Christian hermeneutic face to face with the Pharisaic hermeneutic. New birth in baptism (see v. 5) is shown to be the condition for believing in Jesus as the sign par excellence.—D.J.H.

915. J. D. THOMAS, "A Translation Problem—John 3:8," *RestorQuart* 24 (4, '81) 219-224.

The phrase *to pneuma . . . pnei* in Jn 3:8 probably refers to the Holy Spirit, and *phōnē* must mean an intelligible, reasonable message. A free translation might read: "The Spirit inspires whomever he chooses, and you comprehend the message thus produced though you cannot sensually discern the Spirit's action. In this way is everyone begotten who is begotten by the Spirit."—D.J.H.

916. P. J. CAHILL, "Narrative Art in John IV," *Religious Studies Bulletin* [Sudbury, Ont.] 2 (2, '82) 41-48.

The narrative of Jesus' encounter with the Samaritan woman in Jn 4:1-42 consists of a connecting introduction (vv. 1-4) and five chiastically contrasted sections, with the literary accent in the central section: A—meeting of Jesus and the Samaritan woman at the well (vv. 5-9), B—dialogue on living water (vv. 10-15), C—dialogue on true worship (vv. 16-26), B'—dialogue on true food (vv. 27-38), A'—meeting of Samaritans and Jesus (vv. 39-42). Within each section, various repetitive devices are used for emphasis. The theme of the narrative is true worship, and the controlling metaphor is betrothal.—D.J.H.

917. [Jn 4:1-42] J.-M. CHAPPUIS, "Jesus and the Samaritan Woman. The Variable Geometry of Communication," *EcumRev* 34 (1, '82) 8-34.

In this meditation on Jn 4:1-42, a dozen forceful and relevant statements about communication are drawn from the text. The resulting commentary is an "appropriation," by which a text of the past becomes again living speech. Everyday, impossible, verbal, dialogical, poetic, existential, and theological communications enter into the conversation between Jesus and the Samaritan woman. God is manifested in the epiphany of Christ; the Samaritan woman is transformed into a witness practicing narrative communication; and the Samaritans, upon hearing her, appropriate her testimony, verifying it from Jesus himself. But communication is only for a time. Beyond the horizon of communication is the time of communion.—E.G.B.

918. A. NICCACCI, "Siracide 6,19 e Giovanni 4,36-38," *BibOr* 23 (3, '81) 149-153.

Like the description of the apostolate in Jn 4:36-38, Sir 6:19 and 51:16 tell how in the search for wisdom the sower and the reaper labor little and obtain a rich harvest. The two texts derive independently from OT tradition. Neither the apostolate nor the search for wisdom is bound by earthly laws; both enjoy rapid growth and an extraordinary abundance.—J.J.C.

919. J. THOMAS, "Le discours dans la synagogue de Capharnaüm. Note sur Jean 6,22-59," *Christus* [Paris] 29 (114, '82) 218-222.

The core of the bread-of-life discourse in Jn 6:35-58 contains two parallel developments: "I am" declaration by Jesus (vv. 35-40, 51), objection by the Jews (vv. 41-42, 52), response by Jesus (vv. 43-47, 53-57), and conclusion (vv. 49-50, 58). The contents of the two parts correspond to what is said in v. 33: the origin of Jesus ("for the bread of God is that which comes down from heaven"), and the mission and destiny of Jesus ("and gives life to the world").—D.J.H.

920. E. D. FREED, "Egō Eimi in John viii. 24 in the Light of Its Context and Jewish Messianic Belief," *JournTheolStud* 33 (1, '82) 163-167.

The words *egō eimi* in Jn 8:24 should be understood as a reference to Jesus' messiahship [see § 24-145]. In the highly creative chaps. 7-8, John revealed his knowledge of various aspects of Jewish messianic belief, including several OT texts. In Jn 8:24, *egō eimi* expressed John's unique concept of Jesus as the Messiah. Unless the Jews believed in the Messiah, they would die in their sins. Yet the Messiah remained hidden to Jewish understanding, so the disbelief and controversy of most Jews with Jesus continued (see 8:27-59).—D.J.H.

921. M. DE MERODE, "L'accueil triomphal de Jésus selon Jean, 11-12," *RevThéolLouv* 13 (1, '82) 49-62.

The Johannine account of Jesus' triumphal reception in Jerusalem (Jn 12:12-19) differs from its Synoptic parallels (Mt 21:1-9; Mk 11:1-10; Lk 19:28-40) in three respects: Jesus finds the young ass after the crowd's acclamation; he is acclaimed King of Israel; and the crowds use branches of palm trees. The Evangelist deliberately oriented his account toward the Feast of Tabernacles and the eschatological hopes attached to it. He also related the scene to the death-resurrection of Lazarus (see Jn 12:9-12, 17-19) and to Jesus' glorious death. Jesus appears not merely as the Messiah who announced the kingdom (Mt) or began it (Lk), but as the expected kingdom itself. In his person Jesus makes present the glory of the kingdom.—D.J.H.

922. [Jn 13:4-5] E. LEVINE, "On the Symbolism of the *Pedilavium*," *AmBenRev* 33 (1, '82) 21-29.

Three questions concerning the footwashing in Jn 13:4-5 are addressed here: (1) Why did Jesus wash the disciples' feet rather than their hands, and why did he do this after the meal instead of before it? (2) Why did Jesus wear the towel that he would use to wipe the disciples' feet? (3) Why did he disrobe before girding on the towel? The motif of self-sacrifice and self-abnegation is conveyed by Jesus' radical act of washing the disciples' feet in polar opposition to Pharisaic practice. The motif of confrontation instead of evasion of the coming violence is conveyed by Jesus' disrobing and girding himself with the towel, which replaces the ancient wrestling belt as a symbol.—E.G.B.

923. F. MOLONEY, "John 17: The Prayer of Jesus' Hour," *ClerRev* 67 (3, '82) 79-83.

At three points in Jn 17:1-26, Jesus either assumes an attitude of prayer (v. 1) or announces solemnly that he is praying for some specific group (vv. 9, 20). Jesus prays to the Father for himself (vv. 1-8), for his own (vv. 9-19), and for those who believe in him through their word (vv. 20-26). In this hour, Jesus prays not primarily as a priest but rather as the Son to the Father united in the deepest bond of loving obedience.—D.J.H.

Jn 17:1-26, § 26-843.

924. [Jn 18:1-19:42] J. MCHUGH, "The Glory of the Cross: The Passion According to St John," *ClerRev* 67 (4, '82) 117-127.

Taking as his starting point the traditional story of the passion of Jesus, John sought to spell out all the deepest religious truths hidden but implied in the events of that fateful day on which the Son of God was crucified. Every incident in Jn 18:1-19:42 is a finite sign of the unutterable love of the all-powerful and eternal God.—D.J.H.

925. A. M. ZABALA, "The Enigma of John 19:13 Reconsidered (A Survey of the Contemporary Discussion and a Suggestion)," *SEAsiaJournTheol* 22 (2, '81) 16-28.

Did John intend his readers at Jn 19:13 to envision Jesus, or Pilate, on the throne of judgment? The proposal that the Evangelist used the verb *ekathisen* in a deliberately ambiguous way requires the performance of impossible mental gymnastics. The philological arguments supporting the view that *ekathisen* was used transitively (i.e. Pilate seated Jesus) are open to serious objections. Furthermore, the possibility that *ekathisen* was used transitively in Jn 19:13 cannot be reinforced by invoking the evidence of *Gospel of Peter* 3:7 and Justin's *Apology* 1.35.6. [To be continued.]—D.J.H.

Acts of the Apostles

926. K. GILES, "Present-Future Eschatology in the Book of Acts (1)," *RefTheolRev* 40 (3, '81) 65-71.

Four aspects of the futuristic eschatology evident in Lk recur in Acts: the hope of a universal and visible manifestation of God's kingdom, the return of Jesus, the raising of the dead, and the endtime judgment. Luke did not lose hope in Christ's return in the near future, but he considered realized eschatology to be of equal, if not greater, importance. [To be continued.]—D.J.H.

927. J. GUILLET, "Die Bezeugung der Auferstehung nach der Apostelgeschichte," *IntKath Zeit/Communio* 11 (1, '82) 21-31.

In Acts, the resurrection of Jesus is assumed to involve a call to repentance. Whether in Jerusalem, Caesarea, Antioch in Pisidia, or Athens, the apostles represented the resurrection not only as an extraordinary sign but also as an event effecting a fundamental change in people's lives and opening up a new universe. The twelve apostles and Paul bore witness to the divine power manifested in the resurrection.—D.J.H.

928. W. RADL, "Das 'Apostelkonzil' und seine Nachgeschichte, dargestellt am Weg des Barnabas," *TheolQuart* 162 (1, '82) 45-61.

This sketch of the spiritual itinerary of Barnabas examines his Diaspora origin and his donation to the Jerusalem community (Acts 4:36-37), his important role in building up the church at Antioch (Acts 11:19-26; 13:1) and in developing the mission to the Gentiles, his collaboration with Paul at the "apostolic council" in Jerusalem issuing in the acceptance of the new Antiochean understanding of the gospel (Gal 2:1-10), and his conflict with Paul about the meaning of the council's decree (Gal 2:13). Barnabas found himself in the midst of the tensions and conflicts surrounding the expansion of the church beyond Jerusalem and Israel and the determination of the place of Gentiles in it. Thus he exemplified the complex situation of the Jewish-Christian church.—D.J.H.

Acts, §§ 26-877-883, 1076.

Acts 1:5, § 26-929.

929. [Acts 1:9] É. DELEBECQUE, "Ascension et Pentecôte dans les Actes des Apôtres selon le codex Bezae," *RevThom* 82 (1, '82) 79-89.

In its descriptions of Jesus' ascension (Acts 1:9) and Pentecost (Acts 1:5; 2:1-2, 6), the Western text as exemplified by Codex Bezae (D) deftly modifies the Eastern text without harming or altering the substance of the events. Such retouches presuppose experience, reflection, and talent. The reviser may well have been Luke himself.—D.J.H.

Acts 2:1-2, 6, § 26-929.

930. I. Z. HERMAN, "Un tentativo di analisi strutturale di *Atti* 2,41 - 4,35 secondo il metodo di A.J. Greimas," *Antonianum* 56 (2-3, '81) 467-474.

Following A. J. Greimas's model of functions, the first part of this structuralist analysis of Acts 2:42-4:35 distinguishes the initial period of time (2:42-47); the intermediary period (4:5-31), consisting of the qualifying test (4:5-14), the principal test (4:15-22), and the glorifying test (4:23-31); and the final period (4:32-35). The whole passage exhibits a chiastic structure: A—initial situation (2:42-47), B—healing and discourse (3:1-26), C—inverted situation (4:1-4), B'—three tests (4:5-31), A'—final situation (4:32-35). The second part of the analysis applies Greimas's model of actants to the passage.—D.J.H.

931. L. SCHENKE, "Die Kontrastformel Apg 4,10b," *BibZeit* 26 (1, '82) 1-20.

The phrase "whom you crucified, whom God raised from the dead" used by Luke in Acts 4:10b was a primitive Christian formula. This is indicated by the agreement of the second part with the formula "God raised Jesus from the dead" (see Rom 10:9; 8:11) and by similar

traditional expressions in Acts 3:13-15; 5:30; 10:39-40; 13:27-30; 2:23-24; and 2:36. On the basis of the recurring elements in those passages, it is possible to reconstruct the original wording of the formula: "Jesus, whom you crucified, whom God raised from the dead." This contrast formula was part of the missionary preaching of the earliest Jewish-Christian community.—D.J.H.

932. B. DOMAGALSKI, "Waren die 'Sieben' (Apg 6,1-7) Diakone?" *BibZeit* 26 (1, '82) 21-33.

In Acts 6:1-7, Luke did not set out to portray the appointment of deacons but rather to establish the possibility of the continuance of church offices. The passage should be read in connection with the choice of the twelve apostles and their being sent forth (Lk 6:12-16; 9:1-6, 10), the choice and sending forth of the seventy disciples (Lk 10:1-20), and the election of Matthias (Acts 1:15-26). Despite his familiarity with the office of deacon and the presence of the term *diakonia* or *diakonein* in the traditional account (see Acts 6:1, 2, 4), Luke consciously avoided the noun *diakonos*.—D.J.H.

933. [Acts 7:42-43] E. RICHARD, "The Creative Use of Amos by the Author of Acts," *NovTest* 24 (1, '82) 37-53.

Two noticeable tendencies were at work in Luke's composition of Acts 7:42b-43 using Amos 5:25-27 and of Acts 15:16-17 using Amos 9:11-12: (1) While very faithful to his Septuagint source, Luke did not hesitate to impose on the OT quotations a certain number of stylistic, thematic, or manifestly theological modifications. (2) The scriptural texts had considerable influence on the composition of Acts. Luke chose his texts with diligence, repeatedly employed their numerous themes, imitated their style, borrowed their vocabulary, and wove the passages into the very fabric of his narratives and speeches.—D.J.H.

934. [Acts 9:1-19] C. W. HEDRICK, "Paul's Conversion/Call: A Comparative Analysis of the Three Reports in Acts," *JournBibLit* 100 (3, '81) 415-432.

Although the three stories about Paul's conversion/call in Acts share similar motifs and purport to describe the same incident, they utilize different literary modes: Acts 9:1-19 is basically a miracle story about the healing of Paul's blindness; Acts 22:4-16 is a healing narrative that has been redacted into a commissioning narrative; and Acts 26:12-18 is a commissioning narrative. Luke has composed the three narratives so that they supplement, complement, and correct one another. In fact, the complete Lukan story can only be determined by bringing together features from all three narratives. In the light of Luke's literary technique, the tensions and nonagreements among the three accounts should be understood as improvements and corrections.—D.J.H.

Acts 15:16-17, § 26-933.

935. [Acts 16] J. L. GALANIS, "Ta idiaitera charaktēristika stē diēgēsē tōn Praxeōn gia tē metabasē kai to ergo tou Paulou stous Philippous se schesē me to prosōpo tou syngrapheā" [The Special Characteristics of the Narrative of Acts concerning Paul's Journey to and Work in Philippi in Relation to the Person of the Writer], *DeltBibMel* 9 (2, '80) 63-76.

Paul's missionary work in Macedonia, according to the narrative of Acts, was anticipated by three divine interventions (see Acts 16:1-10), especially the vision at Troas of the Macedonian man (Acts 16:9), which has a number of parallels in Greek literature. A second characteristic of

the narrative is the “we” source, which (uniquely in this instance) indicates the writer’s active participation in the work of the gospel. A third characteristic is the prominent role of women in establishing the Philippian community, a role that accords with Greco-Roman society.—Th.S.

936. V. P. STOGIANNOS, “‘Pneuma Pythōna’ (Pr. 16, 16). Hē synantēsē tou archegonou christianismou me tē mantikē” [*Pneuma Pythōna* (Acts 16:16). The Encounter of Primitive Christianity and the Mantic], *DeltBibMel* 9 (2, ’80) 99-114.

This article provides an extensive review of bibliography and ancient sources and a phenomenological classification of all types of divination from animal observation to institutionalized oracles. Luke’s critical view of divination, which has parallels in Hellenistic literature, is summed up in two theses serving as a kind of “school” for the ancient church in its encounter with the mantic: (1) Those who practice divination do so in order to make money. (2) The power of divination derives from lower, unclean spirits.—Th.S.

Acts 18:1-17, § 26-972.

937. J. S. PETÖFI, “La struttura della comunicazione in *Atti* 20,17-38,” *RivistBib* 29 (3-4, ’81) 359-378.

After defining some fundamental concepts concerning the problems of interpretation, this article asks (1) what the elements and the basic constructs of the theoretical-descriptive process of interpretation are and how they are assembled, and (2) how this theoretical-descriptive process of interpretation can contribute to a better understanding of texts and of the natural processes of interpretation. The process of descriptive interpretation is applied to Acts 20:17-38, which is examined as a concrete object, as a perceived object, and in the variety of its representations.

938. [Acts 21–28] MARK BLACK, “Paul and Roman Law in Acts,” *RestorQuart* 24 (4, ’81) 209-218.

The proceedings in Acts 21–28 were based on Paul’s legal rights as a Roman citizen. The article discusses how people acquired Roman citizenship, how widespread citizenship was, what the rights of citizens were, and how they proved their citizenship. Measured against the relevant classical sources, Acts reflects accurately matters of provincial Roman law during the 1st century A.D.—D.J.H.

Acts 22:4-16, § 26-934.

Acts 23:8, § 26-1077.

Acts 26:12-18, § 26-934.

EPISTLES—REVELATION

Paul

939. J.-N. ALETTI, “Bulletin paulinien,” *RechSciRel* 69 (4, ’81) 599-616.

Descriptions and evaluations of eleven recently published books on the Pauline writings are presented under three headings: commentaries (three), works on a single letter (three), and general works (five).—D.J.H.

940. D. C. ALLISON, "The Pauline Epistles and the Synoptic Gospels: The Pattern of the Parallels," *NTStud* 28 (1, '82) 1-32.

Most of the allusions to the Jesus-tradition in the Pauline letters occur in Romans 12-14, 1 Thessalonians 4-5, Colossians 3-4, and 1 Corinthians. Paul seems to have known the sources behind Mk 9:33-50; Lk 6:27-38; and Mk 6:6b-13 parr., as well as a passion narrative, a collection of conflict stories, and several isolated sayings. The pattern of the Pauline-Synoptic parallels testifies that Paul had received and probably passed on collections whose content purportedly derived from Jesus.—D.J.H.

941. S. BARTON, "Paul and the Cross: A Sociological Approach," *Theology* 85 (703, '82) 13-19.

In the context of the social realities of Paul's situation, his ability to retain his authority as a leader must have depended both on his ability to persuade people to give him recognition and on his ability to broaden his appeal in the face of strong competition. The ideology of Christ crucified was well suited to Paul's task for several reasons: its origin in tradition, its natural appeal to the socioeconomically powerless, its possible appeal even to wealthy people, its inversion of the spiritual and moral ideas and institutions of the day, and its stark simplicity. Its structure as negation, or reversal, provided the basis for developing an alternative symbolic world and consequently an alternative society with distinctive group boundaries, social patterns, leadership structure, moral order, theodicy, and propaganda.—D.J.H.

942. R. B. COOK, "Paul, the Organizer," *Missiology* [Elkhart, IN] 9 (4, '81) 485-498.

Paul was the leader of a team that practiced division of labor, followed a fixed itinerary, and developed strategies for establishing communities of believers. Paul's evangelistic activity involved concrete, specific actions in obedience to the crucified Messiah; it meant action in service, not simply preaching.—D.J.H.

943. R. B. COOK, "St Paul—Preacher, Evangelist or Organizer?" *ExpTimes* 93 (6, '82) 171-173.

The English word "preach" does not convey the wide range of meaning that *euangelizomai* had for Paul [see § 26-562]. Paul "preached Jesus" in his life-style and in his work as a missionary-organizer and activist. His evangelistic activity involved concrete, specific actions in obedience to the crucified Messiah.—D.J.H.

944. O. CULLMANN, "La prière selon les Epîtres pauliniennes," *Tantur Yearbook* [Jerusalem] ('77-'78) 67-82.

The first part of the article discusses various aspects of Paul's practice of prayer: spontaneous and liturgical prayers, prayers for particular churches, the churches' prayers for the apostle, perseverance, intensity, joy, the power of the Spirit, and human weakness. The second part considers Paul's understanding of prayer as it is developed in Rom 8:15-30, with special emphasis on the idea of prayer as a gift from God.—D.J.H.

945. P. DACQUINO, "La chiesa 'corpo del Cristo,'" *RivistBib* 29 (3-4, '81) 315-330.

The term "body of Christ" summarizes Paul's doctrine of the church, which depends on the OT concept of corporate personality and the Semitic idea of the body as an instrument of the self. The "body of Christ" is the Christian community (understood either locally as in 1 Cor 12:27 or universally as in Colossians and Ephesians), in which the glorified Savior continues to

be present and to act in his earthly members. As head of the body, Christ is part of the church (see 1 Cor 12:14-21); he should not be pictured as influencing the body from outside, for in that case the body would be only a trunk.—J.J.C.

946. G. DAUTZENBERG, "Paulus und das Alte Testament," *BibKirch* 37 (1, '82) 21-27.

This examination of Paul's understanding and use of the OT explains the attitudes toward Scripture that he shared with other Jewish writers of his time, and the distinctively early Christian interpretation of the OT in light of the Christ-event. Then it considers Paul's references to the OT and the biblical style of his own writings, his view of the OT as law and promise, his designation of OT figures as models or types, and his reflections on letter and spirit and on the old and new covenants.—D.J.H.

947. C. K. ECONOMOU, "Autarkēs kai autarkeia stous Stōikous kai ston Apostolo Paulo" [*Autarkēs* and *autarkeia* according to the Stoics and the Apostle Paul], *DeltBibMel* 9 (2, '80) 17-34.

The essential difference in the use of the terms *autarkēs* ("self-sufficient") and *autarkeia* ("self-sufficiency") by the Stoics and Paul (Phil 4:11; 2 Cor 9:8; 1 Tim 6:6) is that for Paul they had a Christocentric ("living according to Christ") meaning and for the Stoics an anthropocentric ("living according to nature") meaning. To the Stoics these terms signified personal achievement, individual perfection, independence from God, and detachment from worldly things viewed as causing evil. To the apostle they expressed aspects of the life of grace determined by faith in Christ, and involved sharing with one's neighbor.—Th.S.

948. R. HUGHES, "The Cain Complex and the Apostle Paul," *Soundings* [Nashville, TN] 55 (1, '82) 5-22.

The "Cain complex" as defined by L. Szondi refers to the son who loves his father and hates his brother. Paul's vocational choice (see Gal 1:13-14; Phil 3:5-6; Acts 9:1-22) was destiny-determining and involved the Cain complex. With his turnabout from Cain to Abel, Paul established a projective-participatory relationship with God. Though it did not annul his Cain lethality, this relationship allowed Paul's Abel feelings to flourish in his interpersonal life; his task was to socialize his Cain nature in missionary work by becoming an energetic, restless, and aggressive defender of the faith. Recognition of Paul's Cain complex illuminates his illness, his understanding of sin and conscience, and his vision of the community.—D.J.H.

949. M. J. JOSEPH, "Paul's Understanding of 'Independence' in his Ministry," *Biblehashyam* 7 (4, '81) 225-238.

Paul expressed his independence not simply to do what he wanted to do, but to fulfill his missionary obligation as the apostle to the Gentiles. Paul believed that his gospel and apostleship were two sides of the same coin, that he had to assert his independence from the Jerusalem apostles, and that he had the freedom to relinquish his legitimate apostolic rights for the sake of the gospel.—D.J.H.

950. J. KOENIG, "The Jewishness of the Gospel: Reflections by a Lutheran," *JournEcumStud* 19 (1, '82) 57-68.

In Lutheran and other circles, Paul has often been understood as the one who set Judaism and the gospel in radical opposition. However, in Rom 11:28b-29 Paul insisted that Jews retain their

election, whether they believe the gospel or not. According to Rom 4:16, Jews who do not believe nevertheless qualify as the seed and progeny of Abraham. According to Rom 15:8, Christ has become and still is a servant (*diakonos*) of the Jewish people. Paul presupposed a continuing ministry of the earthly Jesus/risen Christ to Israel, but he did not think out what that might mean if the parousia tarried.—D.J.H.

951. R. F. O'TOOLE, "The Humane St. Paul," *RevRel* 41 (1, '82) 80-90.

Paul's letters show that he was a humane person. This dimension of his character was demonstrated by his ability to attract people, his admission of personal weakness, closeness to his communities, apostleship, patience, affection, caring, attitude toward money, gratitude, reconciliation, challenge to other Christians, reaching out, and support for other church leaders.—D.J.H.

952. A. G. QUENUM, "L'être nouveau du Chrétien, fondement de sa liberté," *EuntDoc* 34 (3, '81) 393-408.

According to Paul, because of the love of the Father (Rom 8:3) and of the Son (Gal 2:20) Christians are a new creation (Gal 6:15). Their newness is the basis of their freedom from the law of sin and death (Rom 8:2). This freedom, however, should not be the occasion for selfishness, but should manifest itself in the love and service of others (Gal 5:13).—J.J.C.

953. B. REY, "Vie de foi et vie filiale selon saint Paul," *MélSciRel* 39 (1, '82) 3-18.

Study of Paul's references to Christ as the Son of God and to the filial adoption of Christ (e.g. Gal 4:4-7) indicates the close relationship established by Paul between the gift of filiation and the gift of faith. Christians become God's children through the faith that the Son exhibited in his life. The Son is God's yes, the yes of God's creation in answer to Adam's no, the eternal yes of the Father (see 2 Cor 1:19-22).—D.J.H.

954. E. TROCMÉ, "Paul-la-colère: éloge d'un schismatique," *RevHistPhilRel* 61 (4, '81) 341-350.

Besides being a great theologian and a fearless missionary, Paul was a rebel who, having had enough of the authoritarian practices of the Jerusalem church and of James, threw himself into schism in order to defend his right to use the Diaspora synagogues to preach the gospel to the Gentiles. Paul was also a loser who, some ten years later, confronted with failure, surrendered and vanished into obscurity. But in the meantime he was so amazingly stimulated by the struggle, that he opened for Christianity the door to the future, which had hardly been ajar until then.—D.J.H.

955. H.-J. VANDER MINDE, "Wie geht Paulus mit der Tradition um?" *BibKirch* 37 (1, '82) 6-13.

Paul's gospel was firmly based in revelation (see Gal 1:11-2:14; 1 Cor 15:8-11), and only in the service of that gospel did he use the traditional confessions, hymns, and acclamations. Not satisfied with simply repeating the tradition, Paul corrected it (Rom 1:3-4), connected it with his own theology (Rom 3:25-26), and directed it to the situation of the community (1 Cor 11:23-25; 15:3-5).—D.J.H.

956. U. WILCKENS, "Zur Entwicklung des paulinischen Gesetzesverständnis," *NTStud* 28 (2, '82) 154-190.

Even as a persecutor of Christians (see Gal 1:13-14; Phil 3:6), Paul saw a fundamental

opposition between Jesus the Messiah and the Law—an opposition that he later brought to bear on his attitude toward the Gentile mission. In 1 Corinthians, Paul referred to the Torah as the authoritative source of the divine will and described Christians as being “in” rather than “under” the Law (see 1 Cor 9:19-23). In 2 Cor 3:4-18 he contrasted the gospel with the Law, defining the latter as “letter,” death-producing, and obsolete. The epistles to the Philippians and the Galatians responded to opponents who objected to the Law-free status of the Gentile-Christian communities. In the debate about circumcision, the theme of the Law became the center of contention, with Paul arguing for a radical departure from Torah observance (cf. Gal 5:13-15) and the limited functions of the Law. Paul’s position on the Law in Romans was a revision of his polemical stance in Philippians and Galatians.—D.J.H.

957. W. WOLBERT, “Vorbild und paränetische Autorität. Zum Problem der ‘Nachahmung’ des Paulus,” *MünchTheolZeit* 32 (4, ’81) 249-270.

Paul’s invitations to become imitators of him are clarified when they are understood as expressions of his paraenetic authority rather than as attempts at setting himself up as a model. The theme of imitation in the Pauline epistles is explored here with reference to imitation of exemplary behavior, the significance of models, imitation of Paul, paraenetic authority, authenticating criteria for determining moral disposition, paraenesis in the name of God or Jesus, and the possibility of imitating God.—D.J.H.

Romans 1-2 Corinthians

958. K. HAACKER, “Das Evangelium Gottes und die Erwählung Israels. Zum Beitrag des Römerbriefs zur Erneuerung des Verhältnisses zwischen Christen und Juden,” *TheolBeitr* 13 (2, ’82) 59-72.

The fundamental problem facing Paul in his letter to the Romans was the relationship between Jews and non-Jews. This thesis is confirmed by the historical setting of the letter, the theology of mission expressed in Rom 1:16-17, the argument about the wrath of God (1:18-3:20) and the righteousness of God (3:21-4:25), and the train of thought in chaps. 9-11. Both the gospel and the election of Israel were important to Paul.—D.J.H.

959. R. JEWETT, “Romans as an Ambassadorial Letter,” *Interpretation* 36 (1, ’82) 5-20.

Among Paul’s letters, Romans is a unique fusion of the ambassadorial letter with several other types: the paraenetic letter, the hortatory letter, and the philosophical diatribe. Its purpose was to advocate in behalf of the “power of God” a cooperative mission to evangelize Spain. Thus the theological argument reiterated the gospel to be proclaimed, and the ethical admonitions showed how that gospel was to be lived out in a manner that would ensure the success of the mission. After reviewing the evidence for Paul’s understanding of himself as an ambassador, the article sets forth the textual evidence for regarding Romans as an ambassadorial letter (see 1:1-17; 15:14-16:23) and describes the interpretative consequences of this hypothesis.—D.J.H.

960. F. MUSSNER, “Heil für alle. Der Grundgedanke des Römerbriefs,” *Kairos* 23 (4, ’81) 207-214.

The idea that all the world was fallen in sin and that all people are included in the messianic salvation revealed in Jesus Christ is expressed throughout Romans with the aid of the word *pas* (“all”). All Israel will be saved in a special way in connection with the parousia (see

Rom 11:26b). This will happen through Christ alone, through grace, and from faith apart from the works of the Law, i.e. in a way fully consistent with Paul's teaching on justification.—D.J.H.

961. R. L. OMANSON, "The 'Weak' and the 'Strong' and Paul's Letter to the Roman Christians," *BibTrans* 33 (1, '82) 106-114.

If P. S. Minear's division of the letter to the Romans (*The Obedience of Faith*, 1971) according to the primary audience of Paul's arguments is correct, it has a direct bearing on the translation of many passages. This article indicates those passages and some of the recent translations that make explicit the weak-strong conflict in Romans, calls attention to some translations of passages that have obscured or changed the meaning, and suggests additional passages where the weak-strong conflict needs to be made more explicit in order to preserve the correct meaning.—D.J.H.

962. S. QUINLAN, "The Olive Tree in the Forum—the Letter to the Romans," *Furrow* 33 (1, '82) 3-12.

An imaginative paraphrase of the letter to the Romans that attempts to make the 1st century and the 20th century swap thoughts and language, without betraying the mind and heart of Paul.—D.J.H.

963. M. THEOBALD, "Verantwortung vor der Vergangenheit. Die Bedeutung der Traditionen Israels für den Römerbrief," *BibKirch* 37 (1, '82) 13-20.

Without stepping back from the gospel of the boundless grace of God for everyone who believes, Paul in Romans undertook to think through the great traditions of the Law, the promises, the election of Israel, messianism, and so forth. He insisted on Jesus as both Messiah of Israel and Lord of the Gentiles, the God of the Fathers as the God of Jesus, the upholding of the Law in the service of grace (see Rom 3:31), and the abiding theological significance of Israel for the church.—D.J.H.

Romans, § 26-986.

Romans 1-8, § 26-988.

964. L. T. JOHNSON, "Rom 3:21-26 and the Faith of Jesus," *CathBibQuart* 44 (1, '82) 77-90.

There are problems with reading the genitives as subjective in the three phrases employing *pistis* in Rom 3:22, 25, and 26, but they are small compared with those facing the objective rendering found in all the modern translations and purveyed without question by the major commentaries. In fact, the subjective faith of Jesus was central to Paul's presentation of the gospel. Jesus' faith, understood as obedience, was soteriologically significant and provided the basis for the faith-response of others. This understanding did no violence to the principle of righteousness apart from the works of the Law (see Rom 3:22, 30), nor was the point of Jesus' faith that it was just like the faith of Christians. Paul's point was that, by virtue of the gift of the Spirit, the faith of Christians might become like that of Jesus.—D.J.H.

965. [Rom 3:21-28] D. HILL, "Liberation through God's Righteousness," *IrBibStud* 4 (1, '82) 31-44.

By "faith" Paul meant accepting what God offers, which is acceptance of us as we are. Paul's

doctrine of justification was a systematic statement of what Jesus lived, especially his acceptance of the rejected and unworthy. To be "in Christ" is to be accepted as we are, to be justified by the righteousness of God.—D.J.H.

966. G. SEGALLA, "La struttura circolare di Romani 5,12-21 e il suo significato teologico," *StudPat* 28 (2, '81) 377-380.

Rom 5:12-21 exhibits a chiasmic structure, with v. 17 at the center: A—the original actions (vv. 12-14, 20-21), B—the resultant states of sin and justice (vv. 15, 19), C—the ultimate eschatological consequences, i.e. condemnation and life (vv. 16, 18), and D—the uniqueness of Christ in the economy of salvation (v. 17).—D.J.H.

967. P. GRELOT, "La vie dans l'Esprit (d'après Romains 7-8)," *Christus* [Paris] 29 (113, '82) 83-98.

In Rom 8:2-17, Paul describes life according to the Spirit in terms of the liberation obtained through Christ (vv. 2-4), the work of the Spirit of God in us (vv. 5-13), and being led through the Spirit in the Son toward the Father (vv. 14-17). This text is closely connected with the psychological conflict that only the Spirit of God can grant us to resolve (Rom 7:7-25) and the perspective of total hope with its cosmic dimensions that the Spirit opens up to us (Rom 8:18-37).—D.J.H.

968. A. MAILLOT, "Essai sur les citations vétérotestamentaires contenues dans Romains 9 à 11, ou comment se servir de la Torah pour montrer que le 'Christ est la fin de la Torah,'" *EtudThéolRel* 57 (1, '82) 55-73.

Examination of Paul's OT quotations in Romans 9–11 reveals a coherent pattern in each chapter: the preamble alluding to the history of salvation; the quotations from Genesis and Exodus in chap. 9, from Leviticus and Deuteronomy in chap. 10, and from 1 Samuel and 1 Kings plus a return to Deuteronomy in chap. 11; and the quotations from the Prophets and other OT books as confirmations of Paul's statements. The direct or indirect subject of the quotations in chaps. 9 and 11 is usually God; in chap. 10 it is the people of Israel. Paul quoted most often (though not exclusively) from the Septuagint, frequently simplifying and actualizing the text. With this collection of texts from the Torah, Paul wished to show that Christ was the end of the Torah (see Rom 10:4).—D.J.H.

969. [Rom 13:1-7] P. BOLOGNESI, "La situazione del cristiano davanti all'autorità secondo Romani 13," *RicBibRel* 17 (1, '82) 9-23.

In spite of the limitations of what Rom 13:1-7 says about the Christian with regard to the authority of the state, we can learn much from this text concerning the divine plan, the context of the Christian vocation, the danger of confusing the religious character of the state with its Christian character, the state's responsibility to maintain the public order, and the need for constant vigilance and discernment.—D.J.H.

970. A. F. C. WEBSTER, "St. Paul's Political Advice to the Haughty Gentile Christians in Rome: An Exegesis of Romans 13:1-7," *StVladTheolQuart* 25 (4, '81) 259-282.

(1) The nine rare NT terms (six of them probably political or financial in origin), the four non-Pauline terms, and the un-Pauline use of *orgē* in v. 4 create the ground for suspecting that Rom 13:1-7 was essentially a pre-Pauline unit that underwent some redaction (particularly in v. 5b). (2) The vocabulary and the apparently works-oriented, legalistic OT nature of the

underlying source support the hypothesis of a Hellenistic-Jewish origin. Comparison with parallel passages in the NT (1 Pet 2:13-17; 1 Tim 2:1-3; Tit 3:1-3) shows that the literary structure of Rom 13:1-7 is unique. (3) Paul used the passage in his call for more humble behavior on the part of the Gentile Christians at Rome. Submissiveness to the Roman authorities was both part of the command to love one another and trust in the Lord, and a step in the unfolding of God's eschatological plan of judgment, wrath, and salvation.—D.J.H.

971. [1-2 Cor] R. W. GRAHAM, "Paul's Pastorate in Corinth. A Keyhole View of His Ministry," *LexTheolQuart* 17 (2, '82) 45-58.

In order to understand better Paul's pastoral relationship with the Corinthian church, this article first considers his attitude toward women as church leaders (1 Cor 11:2-16; 14:33b-36), as sex objects (1 Cor 6:12-20), and as wives, lovers, and mothers (1 Cor 7:1-40). Then under the guidance of 2 Corinthians, it explores Paul's roles as leader and apostle.—D.J.H.

972. [1-2 Cor] S. E. JOHNSON, "Paul in the Wicked City of Corinth," *LexTheolQuart* 17 (2, '82) 59-67.

After sketching the history of ancient Corinth, the article discusses Paul's dealings with the Corinthian community as they are recounted in Acts 18:1-17 and 1-2 Corinthians. It was all too easy for the cosmopolitan Corinthians to forget that their freedom came from the crucified Christ. In his Corinthian correspondence, Paul started with ethics and spirituality and moved from there to theology.—D.J.H.

973. [1 Cor] E. SCHÜSSLER FIORENZA, "Tablesharing and the Celebration of the Eucharist," *Concilium* 152 ('82) 3-12.

The church at Corinth had problems of self-identity vis-à-vis pagan society as well as problems integrating the diverse ecclesial and social groups within the community. Paul sought to strengthen group identity among the Corinthian Christians by appealing to the spatial and social image of the body. He also stressed the symbolic-integrative center of "tablesharing," which the Christian association had in common with other cultic and private associations. He did so in order to draw boundaries between the Christian group and other associations while strengthening unity among the Christians. Thus the two "eucharistic" passages (1 Cor 10:1-22; 11:2-34) were crucial for Paul's theological argument and ecclesial goal. Contemporary eucharistic discussions might gain new dimensions and impulses if they would focus on the "meal" character of the Eucharist as constitutive for the symbolic ritualization of the Christian community, and work for the overcoming of societal discrimination and prejudice as its essential precondition.—D.J.H.

974. [1 Cor] G.-P. WIDMER, "La parole de la croix et le langage du monde," *CommunViat* 24 (3, '81) 109-122.

Paul's development of the opposition between the "word of the cross" as the wisdom of God and the "wisdom of the world" with its persuasive discourse shows that he found a language adequate to his message. There was a direct connection between the manner in which Paul addressed the Corinthians and the situation of the community that he sought to restructure.—D.J.H.

975. W. C. KAISER, "A Neglected Text in Bibliology Discussions: I Corinthians 2:6-16," *WestTheolJourn* 43 (2, '81) 301-319.

In the history of recent exegesis, 1 Cor 2:6-16 has not been allowed to exert its full impact on

the question of the inspiration of the Scriptures. Determined in content and structure by the phrase *sophian de laloumen en tois teleiois* in v. 6, the passage describes the wisdom of God (vv. 6-9), the revelation and inspiration of God (vv. 10-13), and the illumination of Scripture (vv. 14-16). Paul believed that all Scripture was inspired by God (see 2 Tim 3:16-17) in words taught not by human wisdom but by the Holy Spirit.—D.J.H.

976. A. HANSON, "1 Corinthians 4:13b and Lamentations 3:45," *ExpTimes* 93 (7, '82) 214-215.

It seems probable that Paul's words *perikatharmata* and *peripsēma* in 1 Cor 4:13b reflect the Hebrew terms *mā'ôś* and *sēhî* in Lam 3:45. But if there is a line of interpretation connecting these two verses, it passes through the sufferings of Christ.—D.J.H.

977. W. E. PHIPPS, "Is Paul's Attitude toward Sexual Relations Contained in 1 Cor 7.1?" *NTStud* 28 (1, '82) 125-131.

The statement in 1 Cor 7:1 that "it is well for a man not to touch a woman" is neither an assertion of Paul's own position nor a Corinthian slogan that he accepted. In fact, the interpretation of the statement as a Corinthian slogan that Paul rejected fits the context of 1 Corinthians 6-7 much better. Rather than criticizing Paul for discouraging the physical aspects of marriage, it is more justifiable to fault him for failing to deal sufficiently with its spiritual qualities.—D.J.H.

978. J. MURPHY-O'CONNOR, "The Divorced Woman in 1 Cor 7:10-11," *JournBibLit* 100 (4, '81) 601-606.

Paul's formulation of the dominical prohibition of divorce in 1 Cor 7:10-11 referred to a particular case at Corinth: A wife who had been unsuccessful in obtaining conjugal rights from her ascetic husband was in the process of being divorced by him (see 1 Cor 7:3-4). Paul refused to allow this divorce, because he considered the grounds to be insufficient. But in 7:15 he permitted a divorce, because he found the reason convincing.—D.J.H.

1 Cor 7:10-11, § 26-867.

1 Cor 11:24, § 26-872.

979. M. PESCE, "L'apostolo di fronte alla crescita pneumatica dei Corinti (1Cor 12-14). Tentativo di un'analisi storica della funzione apostolica," *CristStor* 3 (1, '82) 1-39.

The teachings, norms, and guidelines for Christian life presented by Paul in 1 Corinthians 12-14 were part of his effort to provide leadership for a community he had already founded. The spiritual development of the Corinthians, which Paul desired and encouraged from the start, was taking place in an unexpected and unacceptable way. Paul's task was to evaluate the Christian and spiritual growth of the Corinthians, to persuade the "perfects" and the prophets among them to accept the authority of his teachings, and to point to love rather than the search for spiritual gifts as the highest goal of Christian life.—D.J.H.

980. [1 Cor 15:8-10] E. BISER, "Die älteste Ostergeschichte. Zur Jesumystik des Apostels Paulus," *GeistLeb* 55 (2, '82) 139-148.

Paul's experience of the risen Lord, as expressed in 1 Cor 15:8-10, had both a historical and a mystical dimension. Christ was raised in the inwardness of Paul's heart, and this led to a new orientation of Paul's existence.—D.J.H.

981. T. E. PROVENCE, "'Who is Sufficient for These Things?' An exegesis of 2 Corinthians ii 15-iii 18," *NovTest* 24 (1, '82) 54-81.

In 2 Cor 2:15-3:18, Paul gave four reasons why he was qualified for a ministry that led some to destruction and many to salvation: (1) He was not afraid to preach the undiluted truth. (2) The Holy Spirit had changed the lives of the Corinthians through his ministry. (3) Like the ministry of the old covenant, Paul's own ministry was so glorious that some turned away from it. (4) Unlike the ministry of Moses, his ministry took away the veil of hardheartedness.—D.J.H.

982. [2 Cor 10-13] S. E. MCCLELLAND, "'Super-Apostles, Servants of Christ, Servants of Satan': A Response," *JournStudNT* 14 ('82) 82-87.

M. E. Thrall's identification of the "super-apostles" in 2 Cor 11:5; 12:11 as the Jerusalem apostles [§ 24-901] does not prove that the authority Paul's opponents claimed from Jerusalem actually existed. In 2 Cor 11:22 Paul may have been merely indicating what the opponents claimed for themselves, without passing judgment on those claims. Even the description of them as Jewish Christians is not entirely certain.—D.J.H.

983. J. A. LOUBSER, "Paulus se doring in die vlees, 2 Kor 12:7" [Paul's Thorn in the Flesh, 2 Cor 12:7], *NedGerefTeolTyd* 22 (4, '81) 259-268.

The phrase "thorn in the flesh" in 2 Cor 12:7 does not refer to illness of any kind. Analysis of the various suggested semantic domains (object-physical; event-psychological; abstract-physical; event-interpersonal) reveals that the phrase was an ironic wordplay referring to the irritation caused by the false apostles in Corinth—ironic because the viciousness of their attacks taught the apostle humility. The thorn was not removed by a "charismatic" healing; instead, Paul was shown that real *charis* consisted in adopting the crucified Jesus' attitude toward suffering.—B.C.L.

984. [2 Cor 12:7] J. P. LOUW AND H. F. STANDER, "Paulus se 'doring in die vlees'" [Paul's 'Thorn in the Flesh'], *NedGerefTeolTyd* 22 (4, '81) 269-272.

The phrase "thorn in the flesh" in 2 Cor 12:7 is an idiomatic expression functioning semantically as a causative, and lexically meaning "that which causes hardship." In 2 Cor 12:7, it is not the definition but the reference of the phrase that is problematic. As already stated by various early Christian writers, the expression can only refer to Paul's suffering in the service of the gospel.—B.C.L.

Galatians—Philemon

985. A. M. BUSCEMI, "Struttura della Lettera ai Galati," *EuntDoc* 34 (3, '81) 409-426.

After surveying the theories on the structure of Galatians proposed by J. Bligh, S. Lyonnet, K. L. Schmidt, and H. D. Betz, the article argues that no single criterion, external or internal, suffices to decide the issue, and that one must weigh not only the thought content but also all pertinent literary considerations (e.g. chiasmus, literary genres, parallelisms, inclusions, key words, and stereotyped expressions). Using these aids, it outlines the epistle as follows: introduction (1:1-10); body (1:11-6:10) consisting of an autobiographical narrative (1:11-2:21), scriptural arguments (3:1-4:31), and paraenetic applications (5:1-6:10); and epilogue (6:11-18).—J.J.C.

986. A. G. QUENUM, "La liberté chrétienne: l'enseignement de l'apôtre Paul dans ses lettres aux Galates et aux Romains," *EuntDoc* 34 (2, '81) 267-286.

After describing the historical context of Paul's letters to the Galatians and the Romans, the article explains why Paul insisted on Christian freedom with regard to the Law, and sketches his understanding of freedom as a consequence of the work of God in Christ and through the Spirit. The death and resurrection of Christ destroyed all the forces that enslaved people and separated them from God. But the freedom to which God calls us is accomplished in justice, sanctification, and mutual love. By living according to the Spirit, we show in our everyday lives that we have been freed.—D.J.H.

987. F. SARACINO, "Come si persuade Dio. Su Gal 1,10a," *Biblica* 63 (1, '82) 84-89.

In Greek literature the use of *peithō* with *theos* as its object indicated a preliminary stage in a magical or imprecatory action. The double question in Gal 1:10a (*Arti gar anthrōpous peithō ē ton theon*;) concludes the exordium (Gal 1:6-9) and prepares for the narration (1:11-2:14). The sarcastic aspect of Paul's use of *peithō* with reference to God cannot be ignored.—D.J.H.

Gal 2:1-14, § 26-928.

988. A. FEUILLET, "Ressemblances structurales et doctrinales entre Ga 3,1-6,10 et Rm 1-8. La triple référence de l'épître aux Romains aux origines de l'histoire humaine," *NovVet* 57 (1, '82) 30-64.

The doctrinal section in Galatians (3:1-6:10) functioned as a prelude to the argument in Romans 1-8: the preparation of the Christian economy (Gal 3:1-29; Rom 1:18-5:11), the decisive intervention of Christ in the religious history of humanity (Gal 4:1-20; Rom 5:12-7:6), and the liberating action of the Spirit as the fruit of Christ's intervention (Gal 4:21-6:10; Rom 7:6-8:39). At each stage of the argument in Romans, Paul referred to the origins of human history (see Rom 1:18-23; 5:12-21; 7:7-25).—D.J.H.

989. A. FEUILLET, "Structure de la section doctrinale de l'Épître aux Galates (III, 1-VI, 10)," *RevThom* 82 (1, '82) 5-39.

After the preamble (3:1-5) to the doctrinal part of the epistle to the Galatians, the argument proceeds in three steps: the preparation by God in Abraham of universal salvation brought about by Christ (3:6-29); the subjection of all humanity prior to Christ and the redemptive incarnation (4:1-20); and filiation according to the Spirit in the Jerusalem on high (the church), Christian freedom, and the Holy Spirit (4:21-6:10). This tripartite structure reflects the several phases of salvation history and supplies the outline for Romans 1-8.—D.J.H.

990. D. HILL, "Salvation Proclaimed: IV. Galatians 3:10-14: Freedom and Acceptance," *Exp Times* 93 (7, '82) 196-200.

Paul's argument in Gal 3:10-14 exhibits the following logical structure: If those who rely on works of the Law are under a curse (v. 10), if they cannot be justified in the eyes of God on the grounds of obedience to the Torah (v. 11), if they are not people of faith (v. 11), and if, on the other hand, Christians are freed and saved by Christ's atoning death (v. 13), then those who seek to base their salvation on works of the Law cannot be those who inherit the blessing given to Abraham; and if they are not the heirs, then the heirs must be the Gentiles, who have received their salvation through Jesus Christ (v. 14). What Paul struggled so passionately to

affirm about freedom in faith and divine acceptance remains at the heart of the Christian gospel.—D.J.H.

991. [Gal 4:27] V. PAVAN, “Is 54,1 (*Laetare sterilis*) nella catechesi dei primi due secoli,” *VetChrist* 18 (2, '81) 341-355.

In Gal 4:27, Paul quoted Isa 54:1 while developing his contrast between the church as the heavenly Jerusalem and the Jewish synagogues as the earthly Jerusalem. The liturgical use of the OT verse in connection with baptism is suggested by 2 *Clement* 2:1-3 and Justin's *Dialogue with Trypho* 52:10-54:6. It was also used in theological argument by Justin, Irenaeus, and Clement of Alexandria.—D.J.H.

992. E. DAL COVOLO, “Il kerygma come critica alla prassi nella parenesi di Gal. 5,16-24,” *RivistBib* 29 (3-4, '81) 379-391.

With J. Habermas's critical theory of a society oriented to practice as its starting point, the article proposes a reading of Gal 5:16-24 according to which Paul was illustrating the principle of the right use of freedom from the law (Gal 5:13-14). This typically paraenetic pericope is examined in terms of its literary structure, its semantic structure, and its functional structure. The analysis of the literary and semantic structures clarifies the value of the term “law” and the analogy between the “spirit-flesh” dialectic and the “spirit-law” dialectic. The analysis of the functional structure in a dynamic scheme of the original unity of kerygma and paraenesis enlarges the hermeneutical horizon; the method employed embraces the internal problems of the community, seen as the locus where theory and practice interact by a right understanding of the kerygma and a concrete actualization of its practical implications.

993. A. T. LINCOLN, “The Use of the OT in Ephesians,” *JournStudNT* 14 ('82) 16-57.

This article examines the quotation and use of Ps 68:18 in Eph 4:8-10; Isa 57:19 in Eph 2:17; Gen 2:24 in Eph 5:31-32; Exod 20:12 in Eph 6:2-3; Pss 110:1 and 8:6 in Eph 1:20, 22; and Zech 8:16 in Eph 4:25, Ps 4:4 in Eph 4:26, Prov 23:31 in Eph 5:18, and Isa 11:4-5; 52:7; 59:17 in Eph 6:14-17. The absence of the promise-and-fulfillment function of Scripture in Ephesians reinforced the discontinuity between the OT and the new situation expressed in Eph 3:5. Nevertheless, Scripture did play a part, though clearly a subordinate one, in supporting the letter's particular focus on christological, ecclesiological, and ethical concerns.—D.J.H.

994. S. C. AGOURIDIS, “Ho rolos tōn gynaikōn stēn Ekklēsia tōn Philippōn” [The Role of Women in the Church of Philippi], *DeltBibMel* 9 (2, '80) 77-85.

To clear the way for a correct understanding of the role of women in the Pauline churches, one must recognize that 1 Cor 14:34-35 is an interpolation as C. K. Barrett and H. Conzelmann among others have argued. Lydia was obviously a prominent personality at Philippi (Acts 16:14-15). Two other women, Euodia and Syntyche, are mentioned as having labored in missionary work at Paul's side together with Clement and other fellow workers (Phil 4:2-3). Paul's exhortations to the community and to Euodia and Syntyche to be “of the same mind” and to “agree in the Lord” (Phil 2:2; 4:2) indicate that discord at Philippi found expression through these women, who apparently had leading roles in the Philippian church.—Th.S.

995. J. D. KARAVIDOPOULOS, “Hē pros Philippēsiōus epistolē stē synchronē ereuna” [The Epistle to the Philippians in Contemporary Research], *DeltBibMel* 9 (2, '80) 35-55.

Surveying international scholarship on Philippians over the past three decades, the article

focuses on the issues of the unity of the epistle, the opponents envisaged by it, and the christological hymn (Phil 2:6-11). Stylistic and thematic evidence confirms the epistle's unity and renders improbable the hypothesis that it is comprised of two or three smaller epistles of Paul to the Philippians. The opponents in chap. 3 were "judaizing pseudo-apostles," but those in 1:15-17 cannot be certainly identified. The christological hymn, which is pre-Pauline, was freely adapted by Paul to his hortatory purposes.—Th.S.

996. PROKOPIOS (METROPOLITAN OF PHILIPPI), "Hē organōsis tēs ekklḗsias tōn Philippōn kata tēn apostolikēn kai metapostolikēn epochēn. Hoi presbyteroi tēs ekklḗsias tōn Philippōn" [The Organization of the Church of Philippi during Apostolic and Postapostolic Times. The Presbyters of the Church of Philippi], *DeltBibMel* 9 (2, '80) 56-62.

In their respective epistles to the Philippians, Paul referred to "bishops (overseers) and deacons" (1:1) whereas Polycarp mentioned "presbyters and deacons" (5:3), an unusual schema for the postapostolic period. This could be explained by the supposition that the plural terms "bishops" and "presbyters" were interchangeable in the apostolic period but not in the post-apostolic period, when the singular term "bishop" prevailed. Polycarp's failure to mention a "bishop" could indicate that this office, perhaps previously held by the fallen "presbyter" Valens, was now vacant at Philippi.—Th.S.

Philippians, §§ 26-935, 1004.

997. [Phil 2:6-11] G. A. GALITIS, "Ho Christologikos Hymnos tēs pros Philippēsious kai ho Psalmos 109" [The Christological Hymn in Philippians and Psalm 109 (LXX)], *DeltBibMel* 9 (2, '80) 86-98.

H. L. Strack and P. Billerbeck in their *Kommentar zum Neuen Testament* (4th ed., 1965) cited a number of christological texts that have as background Ps 110 (109, LXX) but did not include Phil 2:6-11. It is true that there are no direct terminological affinities between these two texts, and the schema of humiliation/exaltation is not evident in Ps 110. However, Ps 110:1 and Phil 2:6-11 share the theological *topos* of messianic exaltation. The exaltation (*hypsōsis*) of Christ and his establishment as Lord in Phil 2:6-11 may well have as background the motif of enthronement and the use of the term "Lord" (*kyrios*) in Ps 110:1.—Th.S.

998. A. GARCÍA-MORENO, "La realeza y el señorío de Cristo en Tesalonicenses," *EstBib* 39 (1-2, '81) 63-82.

When the titles "Christ" and "Lord" in 1-2 Thessalonians are compared, it is observed that the title "Christ" looks to the past, remembering the passion and resurrection of Jesus, and the title "Lord" looks to the future. Paul had a particular perspective on the inscrutable mystery of Christ. In some of his later letters, e.g. the Captivity epistles, he speaks with great clarity of Jesus as Lord. For this reason some have denied the authenticity of the letters to the Thessalonians. Examination of these letters, however, shows that at the beginning of his apostolic activity, Paul perceived and expressed the greatness of Jesus in the same way that he did in his later epistles.—M.P.H.

999. D. W. PALMER, "Thanksgiving, Self-Defence, and Exhortation in 1 Thessalonians 1-3," *Colloquium* 14 (1, '81) 23-31.

1 Thessalonians 1-3 contains the thanksgiving proper (1:2-10), the beginning of the body of the letter (2:1-16), and the travel section (2:17-3:13). The fact that Paul did not use every item of

Cynic self-defense in 2:1-12 suggests that he specifically related his choice of themes to the Thessalonian situation. Both the thanksgiving and the self-defense served the purpose of exhortation.—D.J.H.

1000. J. WHITTON, "A Neglected Meaning for *SKEUOS* in 1 Thessalonians 4.4," *NTStud* 28 (1, '82) 142-143.

Exegetical discussion of *skeuos* in 1 Thes 4:4 has not taken account of the sexual connotation of the equivalent Hebrew term *kēlî* in 1 Sam 21:5 (21:6 in Hebrew). The phrase *skeuos ktasthai* in 1 Thes 4:4 means controlling one's sexual urge or mastering oneself in a sexual sense; it is part of a positive statement of sexual abstinence applicable to both married and unmarried men.—D.J.H.

1001. B. REICKE, "Les Pastorales dans le ministère de Paul," *Hokhma* 19 ('82) 47-61.

The French version of an article published in German in *TheolLitZeit* [§ 21-186].—D.J.H.

1002. P. B. PAYNE, "Libertarian Women in Ephesus: A Response to Douglas J. Moo's Article, '1 Timothy 2:11-15: Meaning and Significance,'" *TrinJourn* 2 (2, '81) 169-197.

1 Tim 2:11-15 does not provide a solid basis for excluding women from positions of teaching or authority in the church. D. J. Moo's interpretation of the passage [§ 25-604] suffers from exegetical and logical weaknesses that undermine his allegation that women are not suited to teach or to have authority over men. The situation at Ephesus was one in which women were involved in false teaching; this would have given the enemy an opportunity for slander if Paul had not restricted the teaching and authoritative activities of women. But Paul did not say that women should never teach or have authority over men, nor did he exclude women in his lists of requirements for being an overseer, elder, or deacon. [The same issue (pp. 198-222) contains Moo's rejoinder concerning exegetical matters, the role of women in the NT church in general, and the situation in the Ephesian church.]—D.J.H.

1003. C. D. OSBURN, "Authenteō (1 Timothy 2:12)," *RestorQuart* 25 (1, '82) 1-12.

The passages cited by C. C. Kroeger do not support the sexual connotation that she suggests for the Greek term *authentein*. The few occurrences of the word in ancient Greek literature indicate that the meaning "exercise authority, dominate" was added, at least from the 1st century B.C., to the original meaning, "murder." In 1 Tim 2:12 the context fully warrants the rendering of *authentein* as "domineer." Paul's admonition against domineering over the men of the congregation was directed toward some women in whom a gentle and quiet spirit had given way to an unhealthy assertiveness.—D.J.H.

1004. D. COOK, "2 Timothy iv. 6-8 and the Epistle to the Philippians," *JournTheolStud* 33 (1, '82) 168-171.

2 Tim 4:6-8 exhibits the characteristic language of the author of the Pastorals, and shows that he knew substantial parts of the letter to the Philippians. The passage cannot be used to establish either a Roman dating for Philippians or its literary integrity.—D.J.H.

1005. C. BURINI, "Tē hygiainousē didaskaliq. Una norma di vita cristiana in Tito 2, 1," *Vet Christ* 18 (2, '81) 275-285.

In its context at the beginning of the practical instructions given to various groups in Tit

2:1-10, the term *didaskalia* refers to the norm of concrete Christian life, not merely to doctrine or theory. The qualification *hygiainousa* indicates a healthiness that inspires and enriches the life of the Christian.—D.J.H.

Hebrews

1006. E. J. BICKERMAN, "En marge de l'Écriture," *RevBib* 88 (1, '81) 19-41.

The first two parts of this article concern the calculation of the regnal years of the Achaemenids and the OT references to the second year of Darius, respectively. The third part (pp. 28-41) argues that the designation "to the Hebrews" was a late (ca. A.D. 140) and arbitrary addition; it suggests that very early in the textual transmission the initial epistolary protocol of the epistle ceased to be copied.—D.J.H.

1007. J. GALOT, "Le Sacerdoce catholique. III. Le sacerdoce du Christ selon l'épître aux Hébreux," *EspVie* 91 (50, '81) 689-696.

In teaching the priesthood of Christ, the author of Hebrews presented the Son of God as the transcendent high priest, mediator of the new covenant, chief pastor, and surpasser of the Jewish cult. He spoke about the leaders of the community (see 13:7, 10, 17) in a way that implied participation in the priesthood of Christ, the chief pastor.—D.J.H.

1008. A. VICENT CERNUDA, "La introducción del Primogénito, según Hebr. 1,6," *EstBib* 39 (1-2, '81) 107-153.

A word-by-word examination of Heb 1:6 in light of the writings of Philo shows that the verse explains the incarnation euphemistically. A generative verb is avoided in order to point to the parthenogenetic character of the birth. "First-born" means birth in a virginal way, as in Lk 2:7. The worship of angels emphasizes that the incarnation does not assume that the incarnate changes. The articulation in v. 5 is strongly adversative ("on the contrary") and thus opposes the historical incarnation to the preexistent divine generation.—M.P.H.

1009. G. RINALDI, "L'uomo del Getsemani (Ebr. 5,7-10)," *BibOr* 24 (1, '82) 15-17.

An exact translation of Heb 5:7-10 and a comparison of the passage with its Gospel parallels show that Jesus prayed not to be freed from suffering and death, but to be completely conformed to the will of his Father. The etymology of *eulabeia* ("acceptance"), which indicates why Jesus was heard (v. 7), and the context imply perfect agreement with God's will.—J.J.C.

1010. K. GRAYSTON, "Salvation Proclaimed: III. Hebrews 9:11-14," *ExpTimes* 93 (6, '82) 164-168.

The somewhat elaborate and rhetorical clauses in Heb 9:11-14 are dependent on the affirmation in v. 12c ("he entered once for all into the Holy Place"), which expresses the central imagery of the epistle. Verse 11 prepares for v. 12c; v. 13 expands v. 12a, as v. 14a-c expands v. 12b and v. 14de expands v. 12d. The blood of Jesus was understood to give protection against the dangers of drawing near to God by means of an analogy with the Jewish Temple cult. For the author of Hebrews, deliverance from awareness of sin and death was a necessary consequence of affirming both the blood of Christ and the eternal Spirit.—D.J.H.

1011. C.-B. AMPHOUX, "L'emploi du coordonnant dans l'Épître de Jacques," *Biblica* 63 (1, '82) 90-101.

The epistle of James uses four coordinates (*kai*, *ē*, *alla*, *de*) within phrases to coordinate syntagmatic units, generally of the same nature and always having the same function. The coordinates *de*, *gar*, *oun*, *mentoi* and *toinyn*, and *ē* and *alla* serve to link phrases together. Attention to the use of these coordinates can help solve linguistic, textual, and literary problems in the epistle.—D.J.H.

1012. C.-B. AMPHOUX, "Quelques témoins grecs des formes textuelles les plus anciennes de l'épître de Jacques: le groupe 2138 (ou 614)," *NTStud* 28 (1, '82) 91-115.

After describing the methodology used in this investigation of the manuscripts of the epistle of James, the article presents a preliminary classification of the twenty-one witnesses chosen for analysis in a typology close to that of H. von Soden [see § 26-236], a careful reading of the table of 239 textual variants, an evaluation of the agreements of the witnesses among themselves, and some guidelines for situating the text of the group represented by MS 2138 (614) in the textual tradition of the epistle of James.—D.J.H.

1013. F. GENUYT, "Épître de Saint Jacques (5,6-20)," *SémiotBib* 24 ('81) 28-36. [See § 26-629.]

The perspective of judgment allows the apparently disparate counsels given in Jas 5:7-20 to be grouped under the following headings: patience (vv. 7-11), the yes and the no (v. 12), prayer (vv. 13-18), and the duty of bringing back those who stray (vv. 19-20). The first two segments concern all the "brethren," and the last two take account of the disparities introduced by sickness and sin.—D.J.H.

1014. M. E. KOHLER, "La communauté des chrétiens selon la première épître de Pierre," *RevThéolPhil* 114 (1, '82) 1-21.

Reminiscent of Abraham and Moses, the Christians addressed by 1 Peter were strangers and sojourners undertaking a new exodus with the certitude of being accompanied by the God of covenant and promise. Their exodus led them into the heart of the world, for the condition of dispersion was essential to their calling, which was to present an authentic, positive, and convincing witness to unbelievers. The greater part of the article seeks the reason for the emphasis in 1 Peter on the community of Christians through a close reading and explication of the pericope in 2:4-10. This pericope functions decisively in the epistle by introducing the surrounding world (see vv. 7-8). Thereafter the problem of the Christian community's finding its *raison d'être* in the context of an uncomprehending and hostile world becomes central. Bound to Christ, the community is at once solid and mobile in its engagement with God and the world. Christ renders Christians analogous to himself, and Christians in return must render themselves analogous to Christ in imitation of his life on earth. The spiritual house that Christians are to be built into (see v. 5) is living and growing, and the community exists to proclaim the gospel to the world through verbal and nonverbal action (see vv. 5, 9).—E.G.B.

1015. K. SHIMADA, "A Critical Note on I Peter 1,12," *AnnJapanBibInst* 7 ('81) 146-150.

In 1 Pet 1:12, *diēkonoun* does not take as its direct object the alleged "accusative of the thing" (*auta*) but rather the datives *heautois* and *hymin*. The subject of *diēkonoun* is *auta*,

which refers to the “sufferings” and “glories” mentioned in v. 11. The idea is that the sufferings and glories destined for Christ were not for the OT prophets but for the Christians.—D.J.H.

1016. E. VALLAURI, “‘Succincti lumbos mentis vestrae’ (1 *Piet.* 1,13) nota per una traduzione,” *BibOr* 24 (1, ’82) 19-22.

Although “gird your loins” is a familiar biblical command, “gird the loins of your mind” (1 Pet 1:13) seems so odd that one Italian version (CEI) simply reads: “Prepare your mind for action.” The intended image, however, should be retained, since M.-É. Boismard has shown that this entire section (1:13–2:10) reflects the account of the original Passover and exodus from Egypt. To preserve the color of the original text, something like the following could be inserted: “Therefore, resolutely make your spiritual exodus, girding your loins. . . .”—J.J.C.

1017. D. E. HIEBERT, “Selected Studies from 1 Peter. Part 1: Following Christ’s Example: An Exposition of 1 Peter 2:21-25,” *BiblSac* 139 (553, ’82) 32-45.

1 Pet 2:21-25 confirms the call to submissive suffering by citing the example of Christ (v. 21) and then depicts his exemplary and redemptive sufferings (vv. 22-25). It contains various allusions to Isaiah 53, the prophetic portrait of the Suffering Servant.—D.J.H.

1018. J. L. HOULDEN, “Salvation Proclaimed: II. 1 John 1:5–2:6: Belief and Growth,” *Exp Times* 93 (5, ’82) 132-136.

The two groups of three statements each in 1 Jn 1:5–2:6 (beginning at 1:6, 8, 10; 2:4, 6, 9) testify to matters that were of direct consequence to the Johannine church. The author of the epistle saw the Christian life as involving both a status conferred and a continuing process of moral endeavor. What is most striking in his attitude is the combination of high claims and practicality: Sin is wholly anomalous in the life of the Christian; yet it is present, cannot be ignored, and must be removed.—D.J.H.

1019. G. SEGALLA, “L’impeccabilità del credente in 1 *Giov.* 2,29-3,10 alla luce dell’analisi strutturale,” *RivistBib* 29 (3-4, ’81) 331-341.

Rejecting as inadequate the historical-critical and theological solutions to the problem posed by 1 Jn 2:29–3:10, this structural analysis concludes that the passage is primarily concerned not with moral culpability but with deciding who is born of God and who is the child of the devil. The statement “he cannot sin” in 1 Jn 3:9 means that those who so sin are born not of God but of the devil. In conclusion, the article shows how structural analysis uses the positive results of other methods.—J.J.C.

1020. J. R. BUSTO SÁIZ, “La carta de Judas a la luz de algunos escritos judíos,” *EstBíb* 39 (1-2, ’81) 83-105.

A more profound understanding of NT writings can be achieved by studying them against the background of contemporaneous Jewish writings. In Jude 4 the impious, who were probably gnostics, are described as (1) destined for judgment, (2) perverting the grace of God to licentiousness, and (3) rejecting the one master and Lord, Jesus Christ. An examination of this triple characterization shows that the letter of Jude depends directly on 1 *Enoch* and *Assumption of Moses*, and indirectly on apocalyptic writings, the Dead Sea scrolls, the gnostic texts from Nag Hammadi, *Targum Neofiti*, and the works of Josephus.—M.P.H.

1021. M. D. HOOKER, "Myth, Imagination and History," *EpworthRev* 9 (1, '82) 50-56.

Myth expresses human experience of the world in terms that people can understand. The author of Revelation used old myths and symbols to clarify his message: In spite of all appearances to the contrary, God is in control.—D.J.H.

1022. [Rev 2-3] M. LACONI, "Le lettere di Giovanni alle Chiese dell'Asia," *SacDoc* 26 (96, '81) 149-172.

In his *Apocalisse prima e dopo* (1980), E. Corsini makes some interesting suggestions about Revelation 2-3: (1) The dangers to the churches are not primarily from persecution, but from within. (2) The seven letters reflect various stages in salvation history. For example, the letter to the Ephesians represents the fall of Adam (see 2:7, 10), and the letter to the Laodiceans represents Judaism rejected (3:16) and the time of the Messiah (3:20).—J.J.C.

1023. [Rev 4-5] F. MANNS, "Traces d'une Haggadah pascalle chrétienne dans l'Apocalypse de Jean?" *Antonianum* 56 (2-3, '81) 265-295.

After examining the debate about the origin of the Passover Haggadah and suggesting that some of its traditions antedate A.D. 70, the article presents evidence for the existence of a Christian Passover Haggadah (e.g. 1 Cor 5:7-8; Melito's *Paschal Homily*) featuring a christological interpretation of the Passover symbols (especially the lamb) and hope for the Messiah's return. The last part of the article calls attention to traces of the Christian Passover Haggadah in Revelation 4-5. Those chapters and the Palestinian version of the Jewish Passover Haggadah share several themes: the gift of the Law, the power of the King of Kings, the passage from tyranny to a kingdom of priests, the theme of the covenant, the new song, and the call to praise. Nevertheless, their theological atmospheres differ greatly.—D.J.H.

1024. M. MORGEN, "Apocalypse 12, un targum de l'Ancien Testament," *FoiVie* 80 (6, '81) 63-74.

The Targums of the Pentateuch can illuminate the ways in which the OT was used in the composition of Revelation 12. The first part of the article discusses the OT portrayals of the dragon-serpent (especially in Genesis 3) and the woman-Israel. The second part, which illustrates how the targums clarify Revelation 12, focuses on the serpent in Genesis 3 and Exodus 7 and on the association between the woman-Israel, nourishment, and the serpent.—D.J.H.

1025. W. W. READER, "The Twelve Jewels of Revelation 21:19-20: Tradition History and Modern Interpretations," *JournBibLit* 100 (3, '81) 433-457.

The first part of this tradition history of the lists of twelve stones not only examines the OT lists (Exod 28:17-20; 39:10-13; Ezek 28:13) and their Hellenistic-Jewish translations (Septuagint, Philo, Josephus) but also investigates the hitherto largely ignored inventories in targumic and midrashic texts and in ps.-Philo's *Biblical Antiquities*. The second part evaluates representative 20th-century attempts at interpreting Rev 21:19-20, and the conclusion assesses the significance of the jewel catalogue in the vision of the new Jerusalem. The jewel motif in Revelation is closely related to the gem stories in *Biblical Antiquities*: The stones have theophanic, ecclesiological, protological, and eschatological significance.—D.J.H.

1026. M. S. MOORE, "Jesus Christ: 'Superstar' (Revelation xxii 16b)," *NovTest* 24 (1, '82) 82-91.

The duality involved in the description of Jesus as *ho astēr ho lampros ho prōinos* ("the bright star, the morning star") in Rev 22:16b fits well the reduplicated male Venus star known as Šar/Šalim at Ugarit, 'Aṭtar/Ištar in ancient Mesopotamia, and Azizos/Monimos in Syria. This extrabiblical background is confirmed by the reference to the "water of life" in Rev 22:17 and the list of groups left outside the new Jerusalem in Rev 22:15.—D.J.H.

BIBLICAL THEOLOGY

1027. D. CAIRNS, "A Reappraisal of Bultmann's Theology," *RelStud* 17 (4, '81) 469-485.

Bultmann set out to defend faith against the encroachments of scientific and secular historical thinking. He also aimed to give an account of the gospel and Christian faith that would do justice to the richness and variety of historical reality. But the end result of Bultmann's project was a spectral, abstract, and ahistorical picture both of Christ and of the faith that relies on him. The fatal wrong step was taken when reality was divided ontologically into two spheres and faith was alienated from reason.—D.J.H.

1028. H. D. HUMMEL, "Biblical or Dogmatic Theology?" *ConcJourn* 7 (5, '81) 191-200.

Neither biblical theology nor dogmatic theology can stand alone; the point is precisely their mutuality. The *norma normans* easily loses its center (Christ) and its objective authority without the hermeneutical entrée and controls guaranteed by the confessions. On the other hand, the *norma normata* and the dogmatics built upon it easily become a dessicated traditionalism unless constantly renewed and enriched by Scripture.—D.J.H.

1029. L. NEWBIGIN, "Text and Context: The Bible in the Church," *NESTTheolRev* 5 (1, '82) 5-13.

This response to the reasons given by J. Barr for the failure of the biblical-theological movement makes three major points: (1) The dogmas underlying the modern scientific world view need to be brought under the scrutiny of the gospel. (2) To treat the cultural gap between the Bible and ourselves as unbridgeable is to deny the unity of humanity in the saving purpose of God. (3) Reading the Bible as testimony of God's unique and decisive revelation of himself in Jesus Christ is an integral part of Christian commitment.—D.J.H.

1030. G. T. SHEPPARD, "Canonization. Hearing the Voice of the Same God through Historically Dissimilar Traditions," *Interpretation* 36 (1, '82) 21-33.

Evidence for early holistic readings of the Hebrew Bible is provided by postexilic midrash, "canon-conscious" redactions of biblical books, and the thematizing of historically dissimilar traditions under the rubrics of Torah, Prophets, and Wisdom. The similarities between the canonical aspects of the OT and those of the NT can generate important insights about the theological task of stating the one gospel of Jesus Christ amid differing historical resources, the relation between the four Gospels and Paul's letters, and the relation between religious pluralism and the various magisteria. There are critical differences between the debate over biblical unity in the modern biblical-theology movement and the way the same issue was faced in postexilic Judaism and early Christianity.—D.J.H.

1031. A. SKOWRONEK, "Albert Schweitzer jako teolog (Albert Schweitzer als Theologe)," *StudTheolVars* 19 (2, '81) 113-119.

Some fifteen years after his death, it is possible to list at least three of Schweitzer's enduring contributions to biblical scholarship: (1) An objective (historical-critical) approach to Jesus is fundamental. (2) The Scriptures reflect a development in understanding either by the principals or by the Evangelists. (3) The historical Jesus is as important to the spiritual life as the kerygmatic Christ is.—J.P.

Christology

- 1032r. J. D. G. DUNN, *Christology in the Making* [NTA 25, p. 208].

M. WILES, "Reflections on James Dunn's *Christology in the Making*," *Theology* 85 (704, '82) 92-96.—Combining scholarly erudition and clarity of expression, Dunn shows good judgment and a sure touch in assessing the NT evidence. Yet the Johannine christological synthesis, which he regards as the work of an inspired genius, can also be interpreted as the squeezing of different conceptualizations into one particular shape. [In the same issue (pp. 96-98) Dunn observes that Wiles has criticized and challenged the dogmatic John, not the historical John.]—D.J.H.

1033. R. H. FULLER, "Pre-Existence Christology: Can We Dispense With It?" *WordWorld* 2 (1, '82) 29-33.

The common objections to the preexistence and incarnation Christology—mythological character, no basis in Jesus' self-understanding, absence from the earliest kerygma, shift in focus away from the death and resurrection, distortion of the real Jesus—are not convincing enough to warrant its abandonment. The raw materials of the doctrine of the Trinity lie in the historical life of Jesus as the Fourth Evangelist came to see it. The preexistence and incarnation Christology is the foundation of the Christian understanding of God.—D.J.H.

1034. H. HAAG, "'Son of God' in the Language and Thinking of the Old Testament," *Concilium* 153 ('82) 31-36.

This article discusses the Egyptian pharaoh as "true god and true man," the OT Davidic king as "son of God," sons of God at the heavenly court, Israel as the son of God, and the devout as the sons of God. It concludes that in the OT and early Judaism the title "son of God" signified creatureliness, election, and intimacy. It had no messianic connotation, and it was certainly not intended to signify divinity.—D.J.H.

1035. H. LANGKAMMER, "Tod und Auferstehung Jesu Christi im urchristlichen Kerygma," *MünchTheolZeit* 33 (1, '82) 44-53.

The primitive Christian kerygma referred to the death and resurrection of Jesus in many ways. The various formulas mentioned accusation and raising up (e.g. Acts 2:23-24), faith (Rom 10:9), the divine passive (1 Cor 15:3b-5), the sacrifice for (*hyper*) others (Rom 8:31-32; Mk 10:45), rescue from the dead (Rom 6:4), mediation of salvation (1 Thes 5:9-10), exaltation (Phil 2:6-11), and atoning sacrifice (Rom 3:25). The theological dimensions of the resurrection were expressed concisely but eloquently in Rom 1:3-4.—D.J.H.

1036. B. VAN IERSEL, "'Son of God' in the New Testament," *Concilium* 153 ('82) 37-48.

The memory of Jesus' experience of God as father may have rendered easier the postresur-

rection confession of him as Son of God. According to Mark, though Jesus was closer to God than anyone else, there was tension and dissimilarity between the power (13:39), knowledge (13:32), and will (14:36) of the Father and the Son. The messianic and other OT meanings of "Son of God" retained some of their vitality in Mt and Lk. It is clear that, for Paul, Jesus did not become God's Son only at his resurrection, and that Paul considered Jesus to be God's Son in a wider sense than the messianic function allowed. The writings of John do not mention the Son's origin or birth from the Father. The NT title "Son of God" is filled with the story of someone's life, precisely the story that is expressed in the parable of the vineyard (Mk 12:1-12 parr.).—D.J.H.

1037. J. K. WATSON, "Melkisédéc et le Fils de Dieu," *CahCercErnRen* 30 (124, '82) 49-60.

After discussing the presentation of Melchizedek in Gen 14:17-21, the article outlines the speculations about Melchizedek in Philo's writings, 2 *Enoch*, and 11QMelch. Then it considers the comparison of Melchizedek and Jesus in the letter to the Hebrews and other early Christian writings. Particular attention is given to the evolution of the two figures and their mutual influence.—D.J.H.

1038. E. M. YAMAUCHI, "The Crucifixion and Docetic Christology," *ConcTheolQuart* 46 (1, '82) 1-20.

This survey of docetism seeks to remind believers of the reality of the cross and Christ's humanity by noting to what lengths people who have denied both have gone. After assembling the archaeological and literary evidence from antiquity about crucifixion, it defines docetism, comments on relevant NT and apocryphal texts, and calls attention to clearly docetic, possibly docetic, and antidocetic expressions in the Nag Hammadi corpus. Later developments are also considered.—D.J.H.

Church and Ministry

1039. B. G. BOSCHI, "Fondamenti biblici per una teologia del laicato," *SacDoc* 26 (96, '81) 133-148.

Taking its definition of the laity from Vatican II's *Lumen gentium* 31, the article shows how the concept was developed in the OT (e.g. Exod 19:6; Ezekiel 37; Daniel 7; 12) and the NT. This new people is defined in the NT as the sheepfold of the Lord (Jn 10:11-16; Acts 20:28), the bride of Christ (Eph 5:25; Rev 19:7), and the people whom Christ has sanctified with his blood (Heb 13:12).—J.J.C.

1040. R. E. BROWN, "New Testament Background for the Concept of the Local Church," *CathTheolSocAmProc* 36 ('81) 1-14.

(1) In tracing how Christians understood themselves as a church, one can argue for a logical progression from original unity, to regional or ideological diversity, and finally to universality. (2) Study of the Pauline house churches raises important questions about church structure, liturgy, and ethics. (3) The list of churches in the postapostolic period of the NT would include three forms of post-Pauline communities (Pastorals, Ephesians and Colossians, Lk-Acts), two forms of Johannine communities, a community related to 1 Peter, the Matthean community, and a community related to the epistle of James. (4) Modern biblical studies have much to contribute to our understanding of the church of Rome, complementing what has been learned from history and archaeology.—D.J.H.

1041. B. GÄRTNER, "Didaskolos: The Office, Man and Woman in the New Testament," *Conc Journ* 8 (2, '82) 52-60.

Jesus deliberately limited the office of apostle to men. In the early church, men and women worked side by side "in the gospel," completing each other; but their roles were not mixed. It is clear from the context that Paul's teaching concerning women and church office in 1 Cor 14:34 and 1 Tim 2:12 was normative. The principle of subordination must be understood against the background of the teaching of the church as the body of Christ.—D.J.H.

1042. G. KEERANKERI, "The Role of the Laity in the New Testament," *Vidyajyoti* 45 (11, '81) 528-539.

The NT concept of the people of God as a community of believers provides the scriptural basis for a theology of the laity divested of all structural polarity with the clergy. After explaining the idea of the people of God in the OT and NT, the article treats the new people of God vis-à-vis the old, the role of the people of God, its priestly service and option for the poor, common priesthood and ministerial priesthood, and the role of the people of God and the theology of charisms.—D.J.H.

1043. K. KERTELGE, "Die eine Kirche Jesu Christi im Zeugnis des Neuen Testaments," *Catholica* 35 (4, '81) 265-279.

According to the NT, the unity of the church is the expression of its abiding, vital connection with Jesus Christ. The church of Jesus Christ is the community of disciples, arises out of participation (*koinōnia*) in Jesus, and has a universal dimension. Reflections on the present significance of the NT teaching on church unity conclude the article.—D.J.H.

1044. P. K. MATHEW, "Church Government in the New Testament," *CommViat* 24 (3, '81) 165-178.

Since the church, according to the NT, has its existence in and nature from Christ, its government is necessarily ministerial; charisms serve to build up the church. The final picture of the church's governmental structure yielded by the NT consists of apostles or apostolic delegates, presbyter-bishops, and deacons, besides various other charisms (most of which probably merged with the last two offices).—D.J.H.

1045r. A. VANHOYE, *Prêtres anciens, prêtre nouveau selon le Nouveau Testament* [NTA 25, pp. 102-103].

J. MOINGT, "Prêtre 'selon le Nouveau Testament.' A propos d'un livre récent," *RechSciRel* 69 (4, '81) 573-598.—This critique of Vanhoye's investigation of the path from Christ's priesthood to the priesthood of the Christian people and its ministers according to Hebrews is divided into four sections: the ancient priesthood, the priesthood of Jesus, the priesthood of believers, and the priesthood of ministers. Vanhoye is criticized for his lack of interest in the history-of-religions approach to priesthood, his use of Hebrews as a "canon within the canon," his inadequate treatment of the theological importance and content of the common priesthood of believers, and his circuitous argumentation in relating the ministerial priesthood to Christ's priesthood.—D.J.H.

1046r. ———, *Idem*.

A. PATFOORT, "Prêtres anciens, prêtre nouveau selon le Nouveau Testament. Un ouvrage récent," *Angelicum* 59 (1, '82) 79-88.—Vanhoye offers a "reading" of the Bible, an interroga-

tion of the NT, and a number of theological interpretations. Two of his theological interpretations are especially debatable: (1) the idea that, according to Hebrews, Jesus became a high priest in his passion and death, and (2) the formulation of the relation between Christ's sacrifice, ritual worship, and existential transformation.—D.J.H.

1047. R. WINLING, "Le christianisme primitif comme 'paradigme': évolution d'une problématique (d'Engels à Garaudy) (suite)," *RevSciRel* 55 (4, '81) 264-271. [See § 26-666.]

Contemporary Marxist thinkers such as E. Bloch, M. Machoveč, L. Kolakowski, and R. Garaudy seek to understand primitive Christianity more through the activity and teaching of Jesus than through the experience of the Jerusalem community. They are sensitive to the future dimension of the kingdom preached by Jesus, his teachings about nonviolence and mutual love, and the subversive force of Christian principles. Their paradigm of primitive Christianity is Jesus.—D.J.H.

Various Themes

1048. R. E. BROWN, "Mary in the New Testament and in Catholic Life," *America* [New York] 146 (19, '82) 374-379.

Mary was portrayed as the first Christian by Luke, and as the mother of the ideal disciple by John, because she met the gospel criterion of discipleship. Both on the ecumenical level and in terms of popular devotion, the Scriptures' view of Mary as a disciple is productive and loyal to the best traditions of Mariology.—D.J.H.

1049. C. M. CHERIAN, "Preparation for Mission," *Vidyajyoti* 45 (11, '81) 514-527.

This examination of how some key biblical figures prepared themselves for their missions focuses on Moses, Isaiah and Jeremiah, Hosea, Jesus ben Sirach, the apostles formed in the school of Jesus, and Paul. What was decisive was the relationship with God by which the person became an effective agent, not the particular work outwardly accomplished (which depended on God's will).—D.J.H.

1050. O. L. COPE, "Ethics and the New Testament: A Survey of Perspectives 1970-1980," *WordWorld* 2 (2, '82) 178-182.

The fundamental issues in the study of NT ethics from 1970 to 1980 revolved around the prior perception of the role and authority of the Bible, and around one's judgment of the conflict between a reward/punishment and a being loved/grateful response point of departure. The NT has been drawn into debates on issues such as the liberation of the oppressed, gay rights, abortion, and equal rights for women, which were not at center focus in its world.—D.J.H.

1051. C. COULOT, "Recherches sur les récits bibliques de vocation," *SémiotBib* 24 ('81) 37-41.

This sketch of the main points in the author's 1979 Strasbourg dissertation [NTA 26, p. 92] shows how V. Propp's research on Russian folktales contributes to finding the invariant and variable elements in the biblical call narratives (Amos 7:14-15; Isa 42:1-4; Mk 2:14) and to charting the sequences of presentation, habilitation, and assistance in Exod 3:1-4:20a.—D.J.H.

1052. F. DUNKEL, "Pour une eschatologie renouvelée," *RevRéf* 32 (4, '81) 163-172.

Two evangelical NT scholars, G. Vos and H. Ridderbos, have grasped the fundamental

principles of NT eschatology, especially through their study of Paul's epistles. They have insisted on the two extreme points at either end of the eschatological "line": the resurrection and the return of Jesus. On this basis they have developed a whole theology of the so-called semi-eschatological period.—D.J.H.

1053. C. FELDER, "Racial Ambiguities in the Biblical Narratives," *Concilium* 151 ('82) 17-24.

Two processes related to racism appear to be operative in the biblical corpus: (1) sacralization, by which the OT writers construed salvation history in terms distinctly favorable to Israel as opposed to other nations; and (2) secularization, by which the NT authors lost sight of the vision of universalism, marginalized the darker races outside the Roman empire, and set the stage for a Europe-centered church.—D.J.H.

1054. J. R. FLORA, "Biblical Feminism and the New Testament: A Review of Selected Literature," *AshTheolJourn* 14 (1, '81) 34-47.

The article summarizes and evaluates four exegetically informed books about the biblical teaching on women: G. W. Knight, *The New Testament Teaching on the Role Relationship of Men and Women* (1977); D. Williams, *The Apostle Paul and Women in the Church* (1977); E. and F. Stagg, *Woman in the World of Jesus* (1978); and S. T. Foh, *Women and the Word of God* (1979). These books raise questions about the relationships between Genesis 1 and Genesis 2, creation and redemption, Jesus and Paul, direction and indirection, and ontology and economy.—D.J.H.

1055. I. GREGO, "Il Golgota Monte Santo dei cristiani," *BibOr* 23 (4, '81) 221-234.

The first installment [§ 26-285] treated Christian attitudes toward Golgotha. The second installment considers Golgotha in history from A.D. 70 to the 19th century. Then it discusses Golgotha and recent archaeology, and Golgotha in art.—D.J.H.

1056. B. JANOWSKI, "Auslösung des verwirkten Lebens. Zur Geschichte und Struktur der biblischen Lösegeldvorstellung," *ZeitTheolKirch* 79 (1, '82) 25-59.

The first part of this investigation of the biblical idea of redemption examines *kōper* as a legal term with reference to the buying back of a forfeited life through material compensation (Exod 21:30; Num 35:31-32; Exod 30:12), and illegally accepted ransom (Amos 5:12; 1 Sam 12:3; Prov 6:35). The second part discusses *kōper* as a theological term: the redemption of Israel through Yahweh (Isa 43:3-4), the ransom found by the angelic intercessor (Job 33:24; 36:18), and the denial of human self-redemption (Ps 49:7-8). The third part concerns the Son of Man's ransom (*lytron*) for many (Mk 10:45; Mt 20:28).—D.J.H.

1057. T. JELONEK, "Moseo en la Nova Testamento," *BibRevue* 17 (3, '81) 61-64.

An examination of the various presentations of Moses in the NT, with special emphasis on Moses' place in the economy of salvation and his significance as a type of Christ (see Mt 1-2).—D.J.H.

1058. M. W. KARLBERG, "Justification in Redemptive History," *WestTheolJourn* 43 (2, '81) 213-246.

The key to understanding the biblical teaching on justification in the covenant of grace lies in the "federalist" interpretation of the continuity and discontinuity between the old and new covenants. The OT teaching on justification does not bring clearly into view the idea of imputed

righteousness as the sole ground of human salvation. The NT teaching clarifies the constitutive and demonstrative aspects of forensic, "soteric" justification. There is no contradiction between Paul's teaching and the teachings of James and the author of Hebrews on this matter. The biblical doctrine of justification takes into account the imputation of Christ's righteousness as the sole meritorious ground of salvation, and works as evidential of saving faith.—D.J.H.

1059. E. KÄSEMANN, "Love which Rejoices in Truth," *Colloquium* 14 (1, '81) 46-53.

The German version of this article appeared in 1973 in *EvangTheol* [§ 18-656]. The English version was previously published in *Religion and the Humanizing of Man* [NTA 17, pp. 116-117, 403].—D.J.H.

1060. G. KRAUS, "Subjection: A New Testament Study in Obedience and Servanthood," *ConcJourn* 8 (1, '82) 19-23.

The biblical teaching of subjection and obedience is an authoritative guide to all relationships, not merely to the marriage bond. After discussing the NT uses of *hypotassesthai* and *hypotagē*, the article considers three objections to the submission of wives to their husbands, and applies the whole of Eph 5:21-6:9 to the problem.—D.J.H.

1061. J. KREMER, "Der Frieden—eine Gabe Gottes. Bibeltheologische Erwägungen," *Stimm Zeit* 107 (3, '82) 161-173.

The concept of peace occurs in the OT as a word of salutation (Num 6:26), as the antithesis of war (Jer 6:14), and as the antithesis of evil (Isa 45:6-7). The peace (or salvation) expected by the prophets of Israel to result from divine creativity was the peace Jesus announced as the already present kingdom of God. Jesus went to his death without giving up hope in the ultimate realization of this salvation. After Jesus' death and resurrection, the early church preached that God through Jesus had fulfilled the old covenant not in the form of an earthly kingdom of Israel but as salvation for all humanity, i.e. their deliverance from sin and death and their reception into the life and spirit of God; God's new act of creation would find completion, after a period of great affliction, at the parousia. Jesus commanded his disciples to act so as to communicate his peace to the world. Likewise the early church believed that the baptized, through their communion with the resurrected Jesus, were enabled and empowered to actualize peace. Three consequences of this analysis are elaborated with respect to the contemporary quest for peace.—E.G.B.

1062. W. G. KÜMMEL, "Ein Jahrhundert Erforschung der Eschatologie des Neuen Testaments," *TheolLitZeit* 107 (2, '82) 81-96.

Only in the 1890s did the question of the fundamental significance of eschatology for early Christian thought become a central issue in NT scholarship. The development of NT eschatology was explained in diverse ways by C. H. Dodd, A. Schweitzer, and H. D. Wendland; each interpretation continues to attract supporters. In approaching early Christian eschatology, it is necessary to disentangle the historian's task from current attitudes, to determine at what points in NT eschatology a consensus can be obtained, and to establish one's own position on exegetical grounds.—D.J.H.

1063. R. LAURENTIN, "Analyse sémiotique des Evangiles de Marie. Bilan et prospective," *EphMar* 32 (1, '82) 53-80.

After defining semiotics and explaining its basic principles (the narrative program, the ana-

lytical model developed by A. J. Greimas, the semiotic square), the article reviews the semiotic analyses of Lk 1-2 (by the Groupe de Lyon, A. Gueuret, B. Rosaz), Jn 2:1-12 (P. Geoltran), and Revelation 12 (J. Calloud), and offers semiotic observations on Mt 1-2, Jn 19:25-27, and Revelation 12. The semiotic approach allows us to situate better the place and function of Mary in these texts and to clarify the dynamism of the Marian symbolism. But the approach runs the risks of subordinating the texts to the tool of research and transforming the hypotheses of the method into a philosophical system.—D.J.H.

1064. L. MONLOUBOU, "Modernité de la femme biblique," *BullLitEccl* 82 (4, '81) 243-262.

The portrayal of women in the Bible has something to say to our modern world. It is not the social situation of women in the biblical world that is most significant, but rather their place in the mythopoetic interpretation of the world and human existence as formulated by people in biblical times. It is at this deep level that the modern aspects of the biblical representation of women must be investigated.—D.J.H.

1065. F. MUSSNER, "Die Juden im Neuen Testament," *BibLiturg* 55 (1, '82) 4-14.

After providing statistics on the term *Ioudaios* in the NT, the article considers the attitudes toward Judaism displayed by Jesus and in the Synoptic Gospels, Acts, the Fourth Gospel, and Paul's letters. It gives particular attention to the historical setting of the so-called anti-Jewish statements in the gradual separation of the church from Judaism, and concludes by recalling Paul's understanding of the church as "sharing in the root of the rich olive tree" (Rom 11:17).—D.J.H.

1066. R. PIETRANTONIO, "La muerte y la vida en el Nuevo Testamento," *RevistBíb* 43 (3, '81) 129-152.

The theme of death and life as it appears in the NT is discussed under these headings: the use of terms for death and life; the relation between sin and death; Sheol, Hades, and sepulcher; death as the enemy of God; life after death; and the triumph of life over death as the end of history.—D.J.H.

1067. J. REUMANN, "The Last and the Lord's Supper," *Lutheran Theological Seminary Bulletin* [Gettysburg, PA] 62 (1, '82) 17-33.

Since much of modern exegesis has ruptured the link between the Last Supper of Jesus and the Lord's Supper of Christ's church, there has emerged a great gulf that did not exist for Luther when he wrote about the *Abendmahl*. A. Schweitzer's attempt at linking the two meals through an eschatological Jesus as depicted in Mk failed to carry the day. Among the areas of relative consensus in recent scholarship are (1) the lesser importance of Jesus' words in the upper room compared with the eschatological impulse, (2) the likelihood that other meals in Jesus' ministry played a background role, and (3) the possible role of post-Easter meals of the disciples together and with the risen Lord. For setting the themes and limits of our Lord's Suppers today, we need an awareness of both the historical Jesus and post-Easter developments. [The same issue (pp. 33-39) contains Reumann's responses to questions arising from the article.]—D.J.H.

1068. N. RICHARDSON, "Boundaries in the New Testament," *EpworthRev* 9 (1, '82) 41-49.

By his teaching and actions, Jesus transcended many of the commonly recognized boundaries

of his day, rejecting them as insignificant in comparison with the all-important requirements of repentance and faith. Paul fought for and enlarged the revolution initiated by Jesus. The early Christian communities defined their own boundaries as they faced the questions of what beliefs were essential to Christian faith and what conduct merited exclusion from the community. During the century after the fall of Jerusalem in A.D. 70, the chief stimulus to think through these questions came from the gnostic movement.—D.J.H.

1069. D. SPADA, "Il tema del k^ebôd Jahweh e del suo 'volto' e gli antropomorfismi della sua 'potenza', letti in chiave pneumatologica," *EuntDoc* 34 (3, '81) 331-380.

As background for understanding the Holy Spirit in the NT, three OT themes are studied here: the glory of Yahweh, God's countenance and light, and God's power and the anthropomorphisms (e.g. arm, hand, right hand, finger of God) by which it is expressed. The NT makes explicit what is implicit in the OT—that the Spirit is the glory of God, the warmth and light offered to human beings through life in the divine countenance that is Christ, the fullness of divine power, and the unique finger of God. Rather than using anthropomorphisms, the NT usually speaks of the *dynamis* of God or of Christ.—J.J.C.

1070. G. STRECKER, "Homosexualität in biblischer Sicht," *KerDog* 28 (2, '82) 127-141.

Homosexuality, which was widespread in the ancient world, was strictly forbidden by the OT (see Lev 18:22; 20:13) and the NT (see Rom 1:26-27; 1 Cor 6:9-10; 1 Tim 1:10). Homosexual activity was looked upon as characteristic of pagan immorality. Though overcome by baptism (see 1 Cor 6:11), it was still a problem in the NT communities and was attacked as such. Today the biblical prohibition of homosexuality should not be repeated legalistically, but rather considered in view of God's judgment and grace. The question whether homosexual persons may fill pastoral or educational positions should be answered within the context of agape and righteousness.—D.J.H.

1071. W. TRILLING, "Bemerkungen zum Thema 'Frühkatholizismus'. Eine Skizze," *CristStor* 2 (2, '81) 329-340.

The debate about early catholicism has both theological-confessional and historical dimensions; it raises questions about what is authentically Christian and the church's fidelity to the gospel. Nevertheless, since the term "early catholicism" is so unclear and open to so many misunderstandings, it would be better to substitute "early church" to signify the period from Easter to A.D. 324. The problems connected with early catholicism (acceptance of the OT, liturgy, ministry, tradition and succession, canon, etc.) should be studied on their own merits.—D.J.H.

1072. A. VARGAS-MACHUCA, "Divorcio e indisolubilidad del matrimonio en la Sagrada Escritura," *EstBib* 39 (1-2, '81) 19-61.

A treatment of the ideal of the indissolubility of marriage and the practice of divorce in the OT, with attention to the interpretation of Deuteronomy 24, and an examination of Judaism contemporary with Jesus (the controversy between the Shammaites and the Hillelites about conditions for divorce, the attitude of *Damascus Document* and 11QT^{le}) lead to the question of divorce in the NT. The texts (Mt 5:32; Lk 16:8; Lk 10:11-12; Mt 19:9; Mk 10:2-9; Mt 19:3-8; and 1 Cor 7:10) attribute to Jesus a radical prohibition of divorce, although Matthew allowed divorce in the case of *porneia* (which probably refers to incest). Discussions of the

Matthean exception and its pastoral dimension, the interpretation of the "Pauline privilege" in the Latin church, the interpretation by the Eastern church of the Matthean exception as permitting divorce in the case of adultery, and dissolution of the matrimonial bond *in favorem fidei* with its successive amplifications suggest that, if Matthew could admit the possibility of divorce in the case of *porneia* for the Christians of his community on social-religious grounds, the church today could admit divorce in special cases while maintaining in principle the indissolubility of Christian marriage.—M.P.H.

1073. A. VÖGTLE, "Das Zwiegespräch der Liebe zwischen Gott und dem Menschen," *Wiss Weis* 44 (2-3, '81) 143-153.

In the OT, God seized the initiative in the dialogue of love with his people. The "new commandment" in the NT refers to the climax and culmination of this dialogue in and through Jesus, the definitive revealer and mediator of salvation. The article discusses what Jesus disclosed in his public activity about the loving God and the love demanded from human beings, why Jesus' expiatory death on the cross was the crowning act of God's love, and how human beings can respond to God's love in the power of the Spirit.—D.J.H.

1074. J. ZMIJEWSKI, "Überlegungen zum Verhältnis von Theologie und christlicher Glaubenspraxis anhand des Neuen Testaments," *TheolGlaub* 72 (1, '82) 40-78.

The close relation between theology and praxis is first explored in three pre-Gospel traditions (the pre-Markan passion account; the pre-Markan composition preserved in Mk 10:2-31, 35-45; the sayings source Q) and in three Gospel passages (the third passion prediction in Mk 10:32-34, the Sermon on the Mount in Mt 5-7, the parable of the merciful Samaritan in Lk 10:25-37). Then this relation is examined in the Pauline letters generally and in three specific passages (1 Cor 15:3-5; Phil 2:6-11; Rom 6:1-14). The NT writers understood the proclamation of Jesus Christ both as arousing and strengthening faith, and as summoning people to shape their lives according to it.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

1075. D. B. GREGOR, "Abortigo en la antikva mondo" [Abortion in the Ancient World], *Bib Revuo* 17 (4, '81) 71-90.

Taking as its starting point E. Nardi's *Procurato aborto nel mondo greco romano* (1971), the article surveys references to abortion in ancient Near Eastern, Greek, Roman, Jewish, and Christian writings up to Dante. Abortion is mentioned once in the OT (Exod 21:22-23) and not at all in the NT. Neither the Greek law codes nor the Roman law codes of the republic and the early empire made abortion an offense punishable by law.—D.J.H.

1076. A. T. KRAABEL, "The Disappearance of the 'God-fearers,'" *Numen* 28 (2, '81) 113-126.

The evidence presently available, at least for the Roman Diaspora, is far from convincing proof for the existence of the "God-fearers" as a class of Gentiles attracted to Judaism. Excavations of the Jewish synagogues at Dura Europos, Sardis, Priene, Delos, Stobi, and Ostia have not yielded any inscriptions using the terms *phoboumenos* or *sebomenos* to describe interested but unconverted Gentiles. Since Luke used those terms symbolically to show how Christianity became a Gentile religion legitimately and without losing its OT roots, Acts cannot be cited as proof that there ever were such people in the synagogues of the Roman empire. The

“disappearance” of the God-fearers has important implications for our understanding of early Christian and Jewish history.—D.J.H.

1077. G. G. STROUMSA, “Le couple de l’Ange et de l’Esprit: traditions juives et chrétiennes,” *RevBib* 88 (1, ’81) 42-61.

The portrayal of the Angel of the Lord and the Spirit of God as a pair of superior angels in Elchasaite traditions and in *Ascension of Isaiah* was related at one stage to a Jewish tradition, reported by Origen, that identified the two figures with the two cherubim of the ark of the covenant. These ideas arose from Second Temple Jewish reflections on the roles of the two figures with reference to the problem of anthropomorphism. Certain esoteric traditions about the cherubim in the writings of Philo and Josephus responded to the same problem. Acts 23:8 (“no resurrection, nor angel, nor spirit”) preserves a trace of the motif.—D.J.H.

- 1078r. *Student Map Manual. Historical Geography of the Bible Lands* [NTA 25, p. 217].

E. KRENTZ, “From Dan to Beersheba: A Trustworthy Guide,” *CurrTheolMiss* 9 (1, ’82) 48-51.—R. Cleave’s manual, wall maps, and two audiovisual series clarify the geographical and topographical context of biblical history more than any other biblical atlas currently available. They are the best, most accurate, and most generously conceived aids to understanding Palestinian geography.—D.J.H.

Archaeology

1079. R. J. BULL, “Caesarea Maritima—The Search for Herod’s City,” *BibArchRev* 8 (3, ’82) 24-40.

After sketching the history of Caesarea Maritima, the article discusses the aqueducts there, the theater, the hippodrome, the synagogue and remains of several churches, the warehouse complex, the Mithraeum, and the street plan. Fourteen color photographs, two maps, and a sketch are included.—D.J.H.

1080. D. CHEN, “Dating the Cardo Maximus in Jerusalem,” *PalExplQuart* 114 (1, ’82) 43-45.

Recent excavations of the Cardo Maximus in the Old City of Jerusalem, directed by N. Avigad, have proved that the street was built in the Byzantine rather than the Roman period. The primary evidence for this dating is the large quantity of Byzantine pottery found under the paving. It was also observed that the Cardo was built according to the Byzantine foot of 32 cm., not the Roman foot of 29.6 cm.—E.G.B.

1081. D. CHEN, “The Design of the Ancient Synagogues in Judea: Masada and Herodium,” *BullAmSchOrRes* 239 (’80) 37-40.

The synagogues at Masada and Herodium were built according to the same architectural scale, using the same foot and module. Moreover, both halls had the same width of thirty-six Roman feet. It is therefore evident that in Judea standard modular patterns were applied in addition to Vitruvius’ rules for proportioning atriums. Roman principles of architectural design were still applied in planning synagogues in Galilee centuries later.—D.J.H.

1082. G. FUKS, “Antiochus Son of Phallion,” *IsrExplJourn* 31 (3-4, ’81) 237-238.

A marble sarcophagus discovered in 1922 at Beth-Shean (Scythopolis) bears a Greek inscrip-

tion that should be translated as follows: "Year 85. (Sarcophagus) of Antiochus son of Phallion, Kaboa(?)." The inscription refers to a pagan inhabitant of Scythopolis who died in A.D. 21/22, not to a cousin of Herod the Great (as C. S. Fisher suggested).—D.J.H.

1083. Y. HIRSCHFELD AND G. SOLAR, "The Roman Thermae at Ḥammat Gader: Preliminary Report of Three Seasons of Excavations," *IsrExplJourn* 31 (3-4, '81) 197-219, plates 30-35.

The translation and expansion of an article published in Modern Hebrew in *Qadmoniot* [§ 25-1081].—D.J.H.

1084. R. L. HOHLFELDER, "Caesarea Beneath the Sea," *BibArchRev* 8 (3, '82) 42-47.

Of all the great seaports of antiquity, Caesarea Maritima is the only one that is readily accessible to underwater archaeologists. An archaeological record of the life, vicissitudes, and use of this harbor complex has begun to emerge during the past three years of excavation by the Caesarea Ancient Harbour Excavation Project (CAHEP) underwater team. Six photographs and a map accompany the article.—D.J.H.

1085. E. N. LANE, "Corpus Monumentorum Religionis Dei Menis Addenda, 1971-81," *SecondCent* 1 (4, '81) 193-209.

This supplement to the author's *Corpus Monumentorum Religionis Dei Menis* (1971-78) presents newly discovered materials regarding the cult of the god Men in Asia Minor under three headings: new inscriptions and reliefs, new coins and gems, and significant additional information about previously known items. The new discoveries confirm and round out aspects of what was already known of the Men cult. Thirteen photographs accompany the article.—D.J.H.

1086. A. NEGEV, "Nabatean Inscriptions in Southern Sinai," *BibArch* 45 (1, '82) 21-25.

The Nabatean archaeological and epigraphical finds in the southern Sinai peninsula belong to the years between the end of the Hellenistic period and the appearance of Christianity in the Sinai. The personal names in the inscriptions yield valuable information about the history of the Nabateans. The approximately 400 inscriptions discovered at Wadi Haggag and the 40 inscriptions photographed at Jebel Moneijah provide new information concerning residents in and pilgrimages to the area through the centuries.—D.J.H.

1087. B. P. NYSTROM, "A Symbol of Hope from Thessalonica," *HarvTheolRev* 74 (3, '81) 325-330.

A 4th-century A.D. Greek inscription from Thessalonica contains the names *Sambatis* and *Maxēma* as well as two symbols consisting of three intersecting staffs, circumscribed once by a square and a second time by a circle. Armed with the recognition of the staff of Moses as a Jewish symbol of immortality and resurrection, one can assign the three staffs to Jacob, Moses, and Christ; these symbols expressed longing for the parousia and the beginning of the new age.—D.J.H.

1088. L. Y. RAHMANI, "Ancient Jerusalem's Funerary Customs and Tombs. Part Three," *BibArch* 45 (1, '82) 43-53. [See § 26-340.]

There are abundant literary and archaeological resources for understanding the funerary

customs of Jerusalem between the second half of the 1st century B.C. and A.D. 70. After describing Jewish burial practices in light of rabbinic sources and the NT, the article surveys the late Hellenistic and Herodian tombs (including those containing ossuaries) surrounding the walls of Jerusalem. Photographs and sketches illustrate the account.—D.J.H.

1089. L. Y. RAHMANI, "A Roman Patera from Lajjun," *IsrExplJourn* 31 (3-4, '81) 190-196, plate 29.

Among the objects found in a cave at Lajjun were three fragments of a cast bronze patera. Though rim and base no longer connect, enough remains of the curved wall of this rather shallow vessel to permit a reconstruction. Beyond the ring molding at the end of the handle appears the bearded face of Pan, with goat's ears and horizontally spreading horns. It seems reasonable to assume that the patera was originally owned by a Roman officer who had been transferred from an earlier post in the West to the Legio VI Ferrata at a date after ca. A.D. 130 and considerably earlier than the object's final disposal in the 3rd century A.D.—D.J.H.

1090. G. SCHMITT, "Die dritte Mauer Jerusalems," *ZeitDeutschPalVer* 97 (2, '81) 153-170, plates 11-12.

The aim of the article is to confirm the identification of the north wall in Jerusalem, excavated by E. L. Sukenik and L. A. Mayer in 1925-27, with the "third wall." The most serious challenge to this identification is the evidence from J. B. Hennessy's excavations in 1964-66, dating the wall on the line of the Damascus Gate to the time of Agrippa I. However, M. Avi-Yonah's association of Hennessy's findings with the "second wall" [see § 13-1066], Josephus' testimony (especially *Ant.* 19:326) indicating that Agrippa I built a major wall distinct from the third wall, and Y. Blomme's redating of the Ecce Homo arch [see § 25-294] all favor the identification proposed by Sukenik and Mayer. After a closer examination of the evidence uncovered by the original excavators, the article goes on to refute seven more arguments against their identification. In particular it points out that the north wall's uneven construction could be attributed to Agrippa I's lack of sufficient funds; needing to "cut corners," the builders chose the foundations as the least visible place to do so. Furthermore, K. M. Kenyon's post-A.D. 59 dating of the wall on the basis of two coins does not conflict with Sukenik and Mayer's position that the wall was not built in its entirety by Agrippa I. The last section of the article scrutinizes the alternative theories of L. H. Vincent, K. M. Kenyon, P. Benoit, and E. W. Hamrick [see §§ 22-593; 25-1080]. It concludes that there is no decisive objection or convincing alternative to the identification of the north wall with the third wall.—E.G.B.

Dead Sea Scrolls

1091. R. T. BECKWITH, "The earliest Enoch Literature and its Calendar: Marks of their Origin, Date and Motivation," *RevQum* 10 (3, '81) 365-403.

The earliest of the five books making up *1 Enoch*, identified by J. T. Milik as the Astronomical Book (chaps. 72-82) and the Book of Watchers (chaps. 1-36), belong to the formative period of the Essene tradition and can be dated between 251 and 200 B.C. The calendar of *1 Enoch*, with its fixed solar year of 364 days, is not reflected in the OT but rather reflects a knowledge of the OT on the part of some later thinker. The calendar must have been devised at the very beginning of the pre-Essene movement, about 251 B.C., since the authors of the

Astronomical Book and the Book of Watchers had already discovered that the 364-day calendar did not entirely agree with the seasons. Nine concerns of a legal, spiritual, or apocalyptic nature (calendar, Jubilee year, Sabbath rest, predestination, belief in angels, eschatology, magic, asceticism, pacifism) can be found in the earliest Enoch literature, revealing the motivation behind the writings and behind the pre-Essene movement, which the writings represented and shaped.—M.P.H.

1092. D. DOMBKOWSKI HOPKINS, "The Qumran Community and 1 Q Hodayot: a Reassessment," *RevQum* 10 (3, '81) 323-364.

A survey of past scholarship on 1QH and a reassessment of the Qumran community's view of itself in relation to the rest of the world leads to these conclusions: The *Hodayot* are not dominated by any one literary form, but include thanksgiving, lament, hymn, praise, and meditative reflection. Although scholarly consensus favors the theory that one author composed 1QH, this claim does not stand up under scrutiny. 1QH is a varied collection of rhythmic prose authored by different people at different times; none of the 1QH material demands authorship by the Teacher of Righteousness. Some of the psalms may originally have been created by cultic personnel for communal worship, and some may have been private compositions that were taken up for public use. Whereas 1QS gives an objective, doctrinal presentation of dualism, predestination, human freedom, and divine sovereignty, 1QH reflects the practical working out of these ideas on a personal level. The "I" of 1QH represents the Israelite who has been preordained for righteousness and has freely accepted and responded to the divine revelation necessary for salvation. The revelation is to be imparted to others, i.e. to the "poor"—those outside the community who need to be awakened to their destiny. The sect-outsider relationship takes on new meaning, and ideas of rigid exclusivism are to be rejected.—M.P.H.

1093. J. A. FITZMYER, "The Dead Sea Scrolls and the New Testament after thirty years," *Theology Digest* [St. Louis, MO] 29 (4, '81) 351-367.

During the past thirty years, research on the Dead Sea scrolls has concentrated on archaeology, paleography, the languages of Palestine, and the history and theology of sectarian Judaism. The scrolls show no awareness of Jesus, John the Baptist, the apostles, or the church. Nevertheless, they have shed light on the christological titles "Lord" and "Son of God," the Matthean divorce texts, and the use of the OT in the NT. The study of the Dead Sea scrolls and of their relation to the NT will continue to be one of the cutting edges of progress in biblical scholarship in this and the coming century.—D.J.H.

1094. F. GARCÍA, "4Q Or Nab. Nueva síntesis," *Sefarad* 40 (1, '80) 5-25.

After reviewing scholarship on *Prayer of Nabonidus* (4QPrNab), the article provides a reconstruction of the Aramaic text, a new Spanish translation, notes on the text, literary comments, and discussions of the text in relation to other ancient works (Daniel 4, the Nabonidus inscription from Harran, 4QpsDan, Job). *Prayer of Nabonidus* is a sapiential, apologetic work that was probably composed in the 3rd century B.C.—D.J.H.

1095. E.-M. LAPERROUSAZ, "Note à propos de la datation du *Rouleau du Temple* et, plus généralement, des *manuscripts de la Mer Morte*," *RevQum* 10 (3, '81) 447-452.

A. Caquot's arguments for dating the composition of *Temple Scroll* in the second half of the 2nd century B.C. [§ 23-667] are not convincing: The internal evidence does not demand that

John Hyrcanus was still alive; paleographical analysis provides only an approximate date; and the language of the document could reflect a time later than that of John Hyrcanus.—D.J.H.

1096r. J. T. MILIK (ED.), *The Books of Enoch, Aramaic Fragments of Qumrân Cave 4* [NTA 21, p. 107; § 24-621r].

J. C. VANDERKAM, "Some Major Issues in the Contemporary Study of 1 Enoch: Reflections on J.T. Milik's *The Books of Enoch: Aramaic Fragments of Qumrân Cave 4*," *Maarav* 3 (1, '82) 85-97.—Milik has made a significant contribution to the study of *1 Enoch* and related literature, but he has been roundly and properly criticized for several of the more exciting hypotheses advanced in his introduction. The article focuses on the complex of problems centering around the Book of Parables and the newly isolated Book of Giants, and on the remarkably early dates posited for the Book of Watchers and the Astronomical Book. (1) There is insufficient warrant for assuming that the Qumran Enoch books were five in number. Even though the Book of Parables was most likely not part of the Qumran library, it appears to have been written by a Jewish author in a Semitic language in the 1st century A.D. (2) The Book of Watchers and the Astronomical Book were composed at a very early date (at least the 3rd century B.C.), but no firm *terminus a quo* has yet been established for either.—D.J.H.

1097. E. QIMRON, "Šlwš h'rwt lnwšḥh šl mgylt-hmqdš (Three Notes on the Text of the Temple Scroll)," *Tarbiz* [Jerusalem] 51 (1, '81) 135-137.

The article proposes three new readings in 11QTemple: (1) The text of 21:7 can be restored as either [*'hr y'wk*]l[w] *kwl* or [*'hr yḥlw*] l[']*kwl*. (2) The reading *'ly 'smwt* ("rams of guilt offering") in 35:13-14 encounters no linguistic difficulties and fits the context. (3) The form *hyk* (= *'yk*) proposed for 61:2 appears in the Hebrew and Aramaic of the Second Temple period.—D.J.H.

1098. D. R. SCHWARTZ, "'To join oneself to the House of Judah' (Damascus Document IV, 11)," *RevQum* 10 (3, '81) 435-446.

Damascus Document 4:10b-12a should be seen as the conclusion of a longer literary unit beginning in 3:18b and centering around the midrashic interpretation of Ezek 44:15 and 1 Sam 2:35. Both biblical texts announce a new priestly line. The Qumran interpretation of these texts was that the situation of the community resembled that of the Zadokites in Ezek 44:15. Others could join the community (CD 4:3, 7) until the period of evil was completed. After this deadline the opportunity to join the sect would be denied, and it would be as if a wall had been built between the sect and the rest of humanity. There is no reason to suspect that the passage equated the sectarian community with the (or a) temple, as some have suggested. *Damascus Document's* representation of dualism and predestination differs from that in 1QS. In 1QS predestination controls or replaces the individual's conscience; in CD it controls only the framework of human history, the succession of the epochs.—M.P.H.

1099. L. A. SINCLAIR, "A Qumran Biblical Fragment: Hosea 4QXII^d (Hosea 1:7-2:5)," *Bull AmSchOrRes* 239 ('80) 61-65.

This examination of the Qumran fragment of Hos 1:7-2:5 (4QXII^d) provides a paleographic analysis, a transcription (with notes), and a reconstruction (with notes). The script seems to date from the Hasmonean period, early in the 1st century B.C. The text of the fragment agrees with the Masoretic text, and diverges from the Septuagint at only one point; we cannot decide about the Hebrew textual traditions of Hosea on this slim basis.—D.J.H.

1100. Y. THORION, "The Use of Prepositions in I Q Serek," *RevQum* 10 (3, '81) 405-433.

The use of the accusative and the use of the prepositions 'hry, 'l, 't, b, btwk, l, lngd, lpny, mn, 'l, and 'm in 1QS are analyzed according to the following categories: (1) innovations of 1QS, (2) usages identical with the later books of the OT, (3) constructions found in rabbinic literature, (4) constructions identical with Sirach, (5) Aramaisms, (6) verb plus prepositional-phrase constructions used in 1QS with meanings different from those in the OT or in rabbinic literature. In 1QS the prepositional phrase is generally subordinated to a verb, very seldom to a substantive. The use of prepositions in 1QS frequently corresponds to that in the early and middle books of the OT.—M.P.H.

1101. C. TRAUTMANN, "'L'instruction sur les deux Esprits': Le dualisme dans la doctrine et la pratique des Esséniens," *FoiVie* 80 (6, '81) 26-40.

After describing the origin and content of the Qumran *Community Rule*, the article presents a French translation of the instruction on the two spirits (1QS 3:13-4:26) and a commentary focusing on the confession of the one God and Essene dualism, the two spirits and the two ways, and the interpretation of Genesis 1-3 in the passage.—D.J.H.

1102. J. TREBOLLE, "El estudio de 4Q Sam^a: Implicaciones exegéticas e históricas," *EstBib* 39 (1-2, '81) 5-18.

The study of biblical manuscripts from the Dead Sea scrolls has focused attention on the question of whether the MT or the Septuagint (LXX) and its *Vorlage* (Old Septuagint, 4QSam^a, Lucianic recension of LXX, Chronicles, Josephus, Old Latin) represents the better textual tradition. Involved in the discussion are not only details of textual transmission but also problems of differing literary traditions. The analysis must include both literary criticism and textual criticism. Examination of 2 Sam 8:8 (LXX) in connection with 1 Kgs 2:35e (LXX) and 2 Sam 5:4-5 shows that the variants of the LXX, less obvious in Samuel than in Kings, point to both a plurality of literary traditions and a different textual order. These two examples bring up further questions: (1) *Vorlage* versus targum—the evidence favors the position that the LXX of 1 Kgs 2:35e is a translation of a Hebrew original rather than a "free composition" by the Greek translator. (2) History or midrash—the Palestinian text type reflected in 4QSam^a, the LXX, and Chronicles is an authentic biblical text preserving valid historical elements.—M.P.H.

1103. R. I. VASHOLZ, "An Additional Note on the 4QEnoch Fragments and 11QtgJob," *Maarav* 3 (1, '82) 115-118.

M. Sokoloff [§ 24-621r] concluded that morphologically 4QEn^a is somewhat later than 11QtgJob, but that orthographically it seems to be earlier. In fact, both 4QEn^a and 11QtgJob exhibit a mixed orthography demonstrating close agreement. Although the morphological features suggest an earlier date for 11QtgJob than for 4QEn^a, no certain judgment about dating can be made on the basis of orthography.—D.J.H.

Jewish Backgrounds

1104. J. R. ARMENTI, "On the Use of the Term 'Galileans' in the Writings of Josephus Flavius: A Brief Note," *JewQuartRev* 72 (1, '81) 45-49.

The eleven instances of "Galileans" in Josephus' *Life* overlooked by S. Zeitlin [§ 19-362] militate against his generalization that this name was given to revolutionaries against Rome by

the rulers of Judea who were appointed by Rome. The geographical interpretation of "Galileans" seems more likely not only in Lk 13:1-2 but also in Josephus' *Life* 30, 62, 77-79, 205-207. The other references in *Life* to Galileans afford no evidence whatsoever that the term denoted a distinct revolutionary party like the Zealots or the Sicarii. [In the same issue (pp. 50-52) L. H. Feldman expresses agreement with Armenti's position and presents eight supplementary comments on the use of "Galileans" in Josephus' writings.]—D.J.H.

1105. M. AYALI, "Gottes und Israels Trauer über die Zerstörung des Tempels," *Kairos* 23 (4, '81) 215-231.

The many rabbinic passages about God's participation in Israel's suffering and God's sorrow over the destruction of the Temple are to be understood as a reaction against the Christian assertion that God had broken off his covenant with the historical people of Israel and transferred it to the church. These themes found expression especially in the time of Aqiba (i.e. during the Hadrianic persecutions and their aftermath) and from the first half of the 3rd century A.D. until the mid-4th century A.D. (i.e. during the conflicts of the Palestinian Amoraim with opponents of Judaism).—D.J.H.

1106. D. S. BARRETT, "'One-Up' Anecdotes in Jewish Literature of the Hellenistic-Roman Era," *Prudentia* [Auckland] 13 (2, '81) 119-126.

The "one-up" anecdotes in rabbinic literature fall into five categories: (1) A Greek or a Roman, without any provocation, is tricked, rebuked, or otherwise humiliated in some minor way. (2) A Greek or a Roman, attempting to argue with, insult, or otherwise humiliate a Jew, is defeated verbally. (3) A Greek or a Roman experiences humiliation (nonverbal), confusion, fear, physical discomfort, or injury at the hands of a Jew. (4) Hostile behavior by a Greek or a Roman toward a Jew is punished by death. (5) A Jew is preserved from his opponent's clutches by a miracle, and the opponent often repents or makes amends. Most of the "one-up" anecdotes, at least in their details, are at variance with historical reality. Yet they are important to the social historian, for they form an indispensable part of ancient Jewish folklore.—D.J.H.

1107. A. I. BAUMGARTEN, "Rabbi Judah I and his Opponents," *JournStudJud* 12 (2, '81) 135-172.

Analysis of the rabbinic stories concerning Rabbi Judah I leads to the following conclusions: (1) Opponents and supporters of his rule told stories in ways that reflected their political convictions. (2) We cannot always determine the historical realities behind the conflicting accounts. Where we can, it is clear that neither side had a monopoly on truth or falsehood. (3) Since the issues under debate remained alive for some time, it is difficult to be certain when the stories were told and retold in the form in which they have survived. (4) The issues that were disputed are clearly revealed in the conflicting stories. (5) The tactics employed by both sides (e.g. the use of miracle stories) can be determined and analyzed. (6) Rabbi Judah I showed great political finesse in his use of the opinions of opponents to keep the overall level of opposition lower. The skill he displayed in dealing with opponents helps explain his success as a leader.—D.J.H.

1108. B. M. BOKSER, "Ma'al and Blessings Over Food: Rabbinic Transformation of Cultic Terminology and Alternative Modes of Piety," *JournBibLit* 100 (4, '81) 557-574.

Several rabbinic sources (*t. Ber.* 4:1; *y. Ber.* 6:1, 10a; *b. Ber.* 35a) applied the biblical idea of

ma'al, the violation of items dedicated to the Temple or other sacred things, to reciting blessings before eating food. The effect of the blessing was to release the food from the status of divine property. This teaching was addressed to Jews who wondered whether the loss of the Temple and of Jerusalem prevented them from making use of produce. The separation of *ma'al* from the Temple and its further extension to all creation can be seen in *b. Ber.* 35ab. An appendix on agricultural dues and holy things after A.D. 70 concludes the article.—D.J.H.

1109. N. J. COHEN, "Leviticus Rabbah, Parashah 3: An Example of a Classic Rabbinic Homily," *JewQuartRev* 72 (1, '81) 18-31.

The compiler of the homily on Lev 2:1-2 in parashah 3 of *Leviticus Rabbah* spiritualized the notion of the poor person's meal offering as self-sacrifice and self-affliction through prayer, repentance, and righteous acts. Thus he presented a uniform theme that was built up throughout the homily: Individual atonement and ultimate redemption depend on the willingness of Jews to give totally of themselves from the depth of their being. This analysis generally bears out J. Heinemann's theory of the literary homily and the creative editorial process behind it [§ 16-378].—D.J.H.

1110. S. J. D. COHEN, "Epigraphical Rabbis," *JewQuartRev* 72 (1, '81) 1-17.

Examination of forty-eight inscriptions in which someone is called "rabbi" reveals that for centuries the term remained a popular title to describe individuals who were not part of the Hebrew- and Aramaic-speaking society that produced the Talmud. In other words, in antiquity not all rabbis were Rabbis. The synagogues in Israel and the Diaspora were not led by men titled "rabbi"; the "rabbinic" presence in the Diaspora was meager.—D.J.H.

1111. J. J. COLLINS, "The Apocalyptic Technique: Setting and Function in the Book of Watchers," *CathBibQuart* 44 (1, '82) 91-111.

The setting in life of the Book of Watchers (*1 Enoch* 1-36) cannot be specified with any historical precision, for its allegorical language is such that it could be applied to various situations. The function of the book was to console the righteous, to intimidate sinners, and to encourage the righteous to be faithful to the law of God. But the specific message was left rather vague. Through mythological allegory and celestial geography, the Book of Watchers transposed the frame of reference from the historical crisis to the transcendent world. Even though the apocalyptic vision did not have a publicly discernible effect on the historical crisis, it did provide a resolution in the imagination by evoking a sense of awe and instilling conviction in the revealed knowledge it imparted.—D.J.H.

1112. O. EDWARDS, "Herodian Chronology," *PalExplQuart* 114 (1, '82) 29-42.

Josephus in *War* was mistaken in his handling of the calendars of the Herodian period. He dated all the Herods' reigns from the spring new year according to the ecclesiastical calendar, whereas the earlier Herods (excluding Agrippa II) dated their coins from the autumn civil new year's day preceding accession. Thus he dated Herod the Great's accession six months too early and Herod's successors' accession also six months too early in *War* and an additional twelve months too early in *Antiquities*. Therefore, the impression of coregencies from 4 to 1 B.C. is an illusion created by the interplay of the two calendars. Josephus' use of the ecclesiastical calendar may have been part of his effort to play down the political dimension of the Jewish state and to stress its spiritual character.—D.J.H.

1113. D. ELLUL, "Le Targum du Pseudo-Jonathan sur Genèse 3 à la lumière de quelques traditions haggadiques," *FoiVie* 80 (6, '81) 12-25.

In *Targum ps.-Jonathan* of Genesis 3 and in related haggadic traditions, Adam is a typical figure, a historical person, the first father, and a creature. The fault of the woman is both figurative (eating forbidden fruit) and abstract (transgressing the human limits fixed by God). The serpent, a cunningly evil creature, is the angel of death in disguise. The targumic account revolves around the alternatives of creation or chaos, and Torah or death.—D.J.H.

1114. N. FERNÁNDEZ MARCOS, "Nueva acepción de *teras* en las 'Vidas de los profetas,'" *Sefarad* 40 (1, '80) 27-39.

In *Lives of the Prophets* the Greek word *teras*, especially when joined with *didonai*, means "prediction" or "prophecy" rather than "sign." This semantic shift had its origin in the Septuagint's translation of some OT passages. It is important for interpreting the occurrences of the term in the Pseudepigrapha and the NT.—D.J.H.

1115. W. HORBURY, "The Benediction of the *Minim* and Early Jewish-Christian Controversy," *JournTheolStud* 33 (1, '82) 19-61.

The *birkat hāmmînîm* as reformulated under Rabban Gamaliel II was primarily antiheretical rather than anti-Roman in intention. Members of the "sect of the Nazarenes" (see Acts 24:5) were prominent among those envisaged in its condemnatory clauses, and its impact was felt not only within the Jewish community but also among Gentile sympathizers. These claims are supported by a review of three important areas of study: early patristic complaints about the Jewish cursing of Christians together with other allegations about the synagogue and later Christian discussion of the benediction, the understanding of the benediction in Jewish liturgy and tradition, and the interaction between Judaism and nascent Christianity. The benediction of the *mînîm* was not decisive on its own for the separation of church and synagogue, but it did give solemn liturgical expression to a separation effected in the second half of the 1st century A.D. through the larger group of measures to which it belonged.—D.J.H.

1116. J. N. LIGHTSTONE, "Problems and New Perspectives in the Study of Early Rabbinic Ethics," *Journal of Religious Ethics* [New Brunswick, NJ] 9 (2, '81) 199-209.

Until quite recently the study of early rabbinic ideas and values took place within and was subject to hermeneutical categories borrowed mainly from 19th-century Protestant theology. Future work on rabbinic ethics must begin by analyzing the individual documents and unraveling their particular systems of thought. Only then can ethical data be abstracted and viewed against their systemic contexts. What may emerge is the identification of different ethical streams within early rabbinism.—D.J.H.

1117. L. H. MARTIN, "Josephus' Use of *Heimarmene* in the *Jewish Antiquities* XIII, 171-3," *Numen* 28 (2, '81) 127-137.

In *Ant.* 13:171-173 Josephus singled out their attitudes toward *heimarmenē* as the issue that distinguished the Pharisees, the Essenes, and the Sadducees. Whatever influence Stoicism may have had, Josephus seems to have adopted *heimarmenē* from the terminology of popular Hellenistic astrology to denote the determined governance of the human condition. He presented the Jews as the people who were freed from *heimarmenē* by the providence of God, and who consequently exercised free will and human responsibility in and through their obedience to the Torah.—D.J.H.

1118. G. W. E. NICKELSBURG, "Enoch, Levi, and Peter: Recipients of Revelation in Upper Galilee," *JournBibLit* 100 (4, '81) 575-600.

1 Enoch 12-16, which originated in the late 3rd or early 2nd century B.C., provided in Enoch's heavenly vision (14:8-22) an important transitional point between prophetic traditions (see Ezekiel 1-2; 40-48) and later developments in Jewish mysticism. These chapters constituted a tradition of northern Galilean provenance that reflected visionary activity in the area of Dan and Mount Hermon by people who viewed the Jerusalem Temple as defiled and therefore under the irrevocable judgment of God. *Testament of Levi* 2-7 located a visionary ascent to the heavenly temple in the same geographical area. The geographical setting of Peter's commissioning in Mt 16:13-19, its formal similarities to epiphanic commissionings, and some of its thought patterns and wording correspond closely to the Enoch-Levi materials, especially *Testament of Levi* 2-7.—D.J.H.

1119. J. NOLLAND, "Uncircumcised Proselytes?" *JournStudJud* 12 (2, '81) 173-194.

None of the texts brought forward by N. J. McEleney [§ 19-185] stand scrutiny as firm evidence for a 1st-century Jewish openness to the possibility of accepting as a Jewish brother a convert to Judaism who felt unable to undergo circumcision. The major texts examined in this rebuttal of McEleney's claim are Philo's *Quaestiones et solutiones in Exodum* 2:2; Epictetus' *Discourses* 2.9.20-21; *b. Pesah.* 92a; *b. Hul.* 4b; *b. Yebam.* 46b; and Josephus' *Ant.* 20:38-46.—D.J.H.

1120. A. PAUL, "Le récit de la Chute par Flavius Josèphe," *FoiVie* 80 (6, '81) 41-47.

In Josephus' account of the fall (*Ant.* 1:40-43), particular attention is given to the virtue of prudence (*phronēsis*). A second important motif is the affirmation that before the fall all living beings spoke a common language (*phōnē*).—D.J.H.

1121. D. SÄNGER, "Jüdisch-hellenistische Missionsliteratur und die Weisheit," *Kairos* 23 (4, '81) 231-242.

Analysis of Asenath's eating the honeycomb in *Joseph and Asenath* 16:14-16 in the light of other passages in the book (especially 19:11) shows that recognizing the God of the Hebrews as one's own God meant receiving the spirit of life together with wisdom and truth. The bread of life bestowed at one and the same time life, wisdom, and truth.—D.J.H.

1122. C. SAULNIER, "Lois romaines sur les Juifs selon Flavius Josèphe," *RevBib* 88 (2, '81) 161-198.

The documentation presented in Josephus' *Antiquities* on the place of the Jews in Roman law occurs in four major blocks: the dossier on the consul L. Lentulus and his lieutenants at the beginning of the civil war (14:228-240), the decisions taken by Julius Caesar or at his instigation (14:190-212, 217-222, 241-246), a small group of documents from the period of the triumvirate (14:223-227, 262-264, 306-323), and the legislation about the Jews in Asia Minor and Cyrene issued by Augustus and his collaborators (16:160-173). Other relevant material appears in *Ant.* 14:213-216, 256-258, 259-261. These decisions do not correspond to an orientation fixed in advance, but rather reflect the customary pragmatism of the Romans. Nevertheless, in seeking to assure the political loyalty of Palestine, the Romans conferred on the Jewish communities of the empire religious privileges that in their own way contributed greatly to the vitality of Judaism in the Diaspora.—D.J.H.

1123. D. SMITH, "Jewish Proselyte Baptism and the Baptism of John," *RestorQuart* 25 (1, '82) 13-32.

It cannot be proved that the practice of Jewish proselyte baptism existed in pre-Christian times; the evidence favors the view that the rite originated in the second half of the 1st century A.D. The supposed connections between Jewish proselyte baptism and John's baptism (and Christian baptism) in matters of terminology, ritual, catechetical instruction, and theology are not persuasive. A more suitable antecedent for John's baptismal practice is the initiation rite at Qumran coupled with the increased eschatological tension in John's perspective. There is little to support the argument that infant baptism was practiced in the early Christian communities.—D.J.H.

1124. M. E. STONE, "The Metamorphosis of Ezra: Jewish Apocalypse and Medieval Vision," *JournTheolStud* 33 (1, '82) 1-18.

In Christian tradition a large number of writings were attributed to Ezra, most of which derived their inspiration directly from *4 Ezra*. The article examines those books in order to discover which aspects of the material in *4 Ezra* were taken up and developed, and to discern from the chief lineaments of the countenance of the medieval Ezra the concerns and interests that not only led to the growth of the medieval tradition but also may have fostered the preservation of *4 Ezra* and other apocalypses. From scribe of the Torah of Moses to scribe of the wisdom of the Most High to prophet to revealer of magical-astrological secrets, the figure of Ezra continually took on new contours and nuances. Of all the subjects associated with Ezra, the quintessential one was knowledge of the fate of souls after death. An appendix proposes emendations to the text of the Greek *Apocalypse of Ezra*.—D.J.H.

1125. M. E. STONE, "Reactions to Destructions of the Second Temple. Theology, Perception and Conversion," *JournStudJud* 12 (2, '81) 195-204.

Most Jewish formulations of the problem arising from the destructions of the Jerusalem Temple implied acceptance of God's justice and offered an explanation in keeping with it, e.g. just punishment for Israel's wickedness, the exhibition of God's righteousness, preparation for the future restoration in glory. But the author of *4 Ezra* questioned the very axiom of God's justice in permitting the Romans to wreak their will on Mount Zion. Only the experience of the heavenly Jerusalem (see *4 Ezra* 10:55-56) gave him the new perception that relieved his agonizing.—D.J.H.

1126. J. TABORY, "The Passover Eve Ceremony—An Historical Outline," *Immanuel* 12 ('81) 32-43.

This article offers a reconstruction of the Passover ceremony as it was conducted in the early Second Temple period, and traces its historical development up to the present. The three basic components of the ceremony are treated separately: the meal, the haggadah (recital and exegesis of the exodus story), and the songs in praise of God (Psalms 113-118, 136).—D.J.H.

1127. K. TOKI, "Der literarische Charakter des Bell.Jud.II 151b-153," *AnnJapanBibInst* 7 ('81) 53-69.

The report in Josephus' *War* 2:151b-153 does not prove that the Essene communities actively participated in the revolt against the Romans. The passage is a literary encomium presented according to the pattern often found in Jewish martyrdom literature (e.g. 2 Macc 6:18-31; 7:1-42;

4 Macc 4:26–7:23; 8:1–18:23; *b. Ber.* 61b; *b. 'Abod. Zar.* 17b–18a; *War* 1:648–655; 7:341–406; 7:417–419). The vocabulary and manner of expression suggest that Josephus relied especially on material in Jason of Cyrene's five-volume history (see 2 Macc 2:23).—D.J.H.

1128. J. C. VANDER KAM, "The putative author of the Book of Jubilees," *JournSemStud* 26 (2, '81) 209–217.

In the present text of *Jubilees* there is a clear contradiction regarding whether the putative author of the book was Moses (see 1:5, 7, 26; 2:1; 23:32; 33:18) or an angel of the presence (1:27; 30:12, 21; 50:6, 13). This situation probably resulted when the Greek translator of *Jubilees* neglected to express the difference in meaning between the *qal* ("he wrote") and *hiphil* ("he caused to write, dictated") forms of *ktb* in 1:27; 30:21; 50:6, 13. The consistent picture in the original Hebrew version of *Jubilees* was that Moses received the revelation from God via an angel who dictated it to him.—D.J.H.

Greco-Roman Backgrounds

1129. B. BALDWIN, "A Bibliographical Survey. The Second Century from Secular Sources 1969–80," *SecondCent* 1 (3, '81) 173–189.

This review of recent scholarship on secular developments in the 2nd century A.D. takes as its boundaries G. W. Bowersock's *Greek Sophists in the Roman Empire* (1969) and E. Champlin's *Fronto and Antonine Rome* (1980). After raising some basic issues of historical interpretation, the article discusses the debate about writing biographies of 2nd-century emperors and the most important literary sources. It concludes with bibliographic information on more than twenty 2nd-century authors: Aelius Aristides, Appian, Arrian, Apuleius, etc.—D.J.H.

1130. S. C. BARTON AND G. H. R. HORSLEY, "A Hellenistic Cult Group and the New Testament Churches," *JahrbAntChrist* 24 ('81) 7–41.

An inscription describing a private cult of the late 2nd or early 1st century B.C. at Philadelphia (Alaşehir) in Lydia helps to illuminate the social environment of early Gentile Christianity. After providing the Greek text and an English translation of the inscription, the article discusses various features of the cult: its origin, gods, place and frequency of meetings, membership (access, conditions, organization, interrelations), practice, and aims (moral or ritual, philosophical or religious, fraternal or individual, present or future salvation). Finally, the article outlines possible points of analogy between the Philadelphian cult group and the Gentile Christian churches with which Paul was associated.—D.J.H.

1131. G. CLARK, "Roman Women," *Greece and Rome* [Oxford] 28 (2, '81) 193–212.

This study of the place of women in Roman society during the late republic and early empire examines infanticide and abortion, educational and other possibilities open to girls, marriage and divorce, and legal and social constraints on women.—D.J.H.

1132. E. S. DOBSON, "Pliny the Younger's Depiction of Women," *Classical Bulletin* [Wilmore, KY] 58 (6, '82) 81–85.

A study of Pliny the Younger's letters to and about women provides some interesting cultural

insights into the position of Roman aristocratic women in the early 2nd century A.D. Pliny's own attitudes toward these women also become evident. Assuming his reliability and sincerity, Pliny's letters form a pleasant picture of the upper-class Roman women of this era in contrast to the unflattering portraits drawn by such contemporaries as Juvenal and Tacitus. The women Pliny writes of were devoted wives and family members. He depicts them as morally and intellectually equal to men and capable of the same heroism. His letters show that there was indeed warmth and love, not only in Roman marriages, but also in friendships between men and women.—E.G.B.

1133. R. H. FEEN, "Nekyia As Apocalypse: A Study of Cicero's Dream of Scipio," *JournRel Stud* 9 (1, '81) 28-34.

The language of the last book of Cicero's *Republic* (known as the *Dream of Scipio*) shares more with the apocalypse genre than with the classical *nekyia*-tradition. In it there is a revelation given by the gods through a mediator to a seer concerning future events. The hero's vision occurs while he is sleeping. He responds with the usual dread and is consoled by a heavenly being, who then shows him the heavens and explains human destiny in the hereafter, especially the rewards awaiting the righteous. Like other apocalyptic writers, Cicero was offering solace to the persecuted by affirming that the rewards and punishments of this world are transient in view of the next. The *Dream of Scipio* exemplifies the evolution of the *nekyia* into protest literature, much as prophecy evolved into apocalyptic.—E.G.B.

1134. W. V. HARRIS, "The Theoretical Possibility of Extensive Infanticide in the Graeco-Roman World," *Classical Quarterly* [Oxford] 32 (1, '82) 114-116.

In asserting that the exposure of children was of negligible importance in the Greek and Roman worlds, D. Engels [§ 24-986] relied on a fallacious demographic argument about what was "impossible." Apart from the inescapable reference to Polybius 36.17, he completely ignored the ancient texts concerning child exposure. He also ignored a great amount of comparative information that has been collected by anthropologists and historians.—D.J.H.

1135. F. MILLAR, "The World of the *Golden Ass*," *JournRomStud* 71 ('81) 63-75.

The main narrative and the stories attached to it combine to form the world of the *Golden Ass*, a world of small Greek towns and villages that is not at all isolated from the wider context of the Roman empire in the 2nd century A.D. Apuleius clothes his sequence of fantastic episodes in a mass of vivid, concrete, and realistic detail expended on physical objects, houses, social structure, economic relations, the political framework of the local communities, and the wider framework of the empire. Apuleius' representations can be seen in three ways: as portraying areas of social life that ancient literature usually passes over, as adding color to patterns already known from other evidence, and as offering alternative models of society to those we normally accept. The images gained from the novel can be used to apply new questions and new hypotheses to the bewildering mass of data that survives from the real world of the Roman empire.—E.G.B.

1136. E. L. MILLER, "The Logos of Heraclitus: Updating the Report," *HarvTheolRev* 74 (2, '81) 161-176.

(1) A much stronger case can be presented for the cosmic-metaphysical interpretation of Heraclitus' Logos ("Reason") than has sometimes been thought, and this interpretation is now

maintained by almost all pre-Socratic scholars. (2) There are, however, good grounds for interpreting Heraclitus' Logos as "Word," understood as an inspired and prophetic word and viewed in immediate relation to Heraclitus' doctrine of a cosmic and metaphysical law, i.e. as the proclamation of that law. Despite superficial similarities, the Logos of Heraclitus stands in no direct connection with that of the Fourth Gospel.—D.J.H.

1137. R. J. RABEL, "Diseases of Soul in Stoic Psychology," *GkRomByzStud* 22 (4, '81) 385-393.

The Stoics sometimes identified diseases of the soul as *pathē* ("passions, affections, emotions"). At other times, they seem to have denied that such diseases were *pathē* and insisted that they were *hexeis* ("dispositions"). The apparent contradiction in the Stoic theory can best be resolved by proper attention to Aristotelian precedents and possible influences. When the Stoics thought of a *pathos* as an occurrent transaction (a movement, impulse, or occurrent judgment), they classified it not as a disease but as a breeder of such diseases. A dispositional *pathos*, on the other hand, would have been included among diseases of the soul along with the stable and enduring dispositional judgments, or *hexeis*. Dispositional *pathē* were understood as natural bridges between *pathē* and *hexeis*, since they shared equally in the characteristics of both.—D.J.H.

1138. C. J. SIMPSON, "The Cult of the Emperor Gaius," *Latomus* [Brussels] 40 (3, '81) 489-511.

The charge of impiety against the emperor Gaius was based not on his identification with or assimilation to Jupiter, but on his rivalry with and rejection of Jupiter. The cult of Gaius that was set up to honor his *numen* seems to have followed the Augustan precedent. His pretension to divinity was gratified to some extent by the elaborate rites associated with his cult and by the placement of a *simulacrum* in the temple on the Palatine. The cult was extremely short-lived.—D.J.H.

The Early Church

1139. R. T. BECKWITH, "The Daily and Weekly Worship of the Primitive Church in relation to its Jewish Antecedents," *Questions Liturgiques* [Louvain] 62 (2-3, '81) 83-101.

The first installment [§ 26-357] concerned the centers, elements, and patterns of Jewish worship. This installment discusses the transition from Jewish worship to Christian worship, giving particular attention to the traces of the Eighteen Benedictions and the Shema in Christian prayer, the Passover meal as the background of the eucharistic celebration, the influence of Jewish prayer on the daily office, and the similarities and differences between Jewish and Christian benedictions. [The same issue (pp. 101-105) contains a French summary of the two installments.]—D.J.H.

- 1140r. F. BOVON (ED.), *Les Actes apocryphes des apôtres* [NTA 26, p. 98].

J. ZUMSTEIN, "Etude critique. Les Actes Apocryphes des Apôtres," *RevThéolPhil* 31 (4, '81) 415-420.—The articles in this volume concern the reception of the apocryphal Acts in the East and the West, the figure and function of the apostle, the literary genre, and the history of the sources and the apostolic traditions. The collection as a whole is the fruit of authentic and original research, scientific rigor, and great learning; its bibliographies and other aids are very helpful for nonspecialists. The article concludes by raising questions about the presuppositions

of the team of scholars, the milieu in which the apocryphal Acts were produced, and the theological significance of the apocryphal Acts.—D.J.H.

1141. D. B. GREGOR, "La intelekto de Jesuo," *BibRevue* 17 (3, '81) 39-60.

The first part of this investigation of Gospel passages concerning Jesus' intellect takes Tatian's *Diatessaron* as its guide. The second part explores the theme as treated in various noncanonical Gospels discovered in recent years; special attention is given to *Gospel of Thomas*.—D.J.H.

1142. E. G. JAY, "From Presbyter-Bishops to Bishops and Presbyters. Christian Ministry in the Second Century: a Survey," *SecondCent* 1 (3, '81) 125-162.

An important development in the structure of the Christian ministry was brought to its conclusion in the 2nd century A.D. when the single order of presbyters, who were also called bishops, became two distinct orders—monarchical bishops with ordaining power, and presbyters. The stages in this development were (1) the election of "chairmen," or presidents, by local colleges of presbyters in the late 1st century; (2) the assertion ca. 150-180 against the gnostics that the presidents, or bishops, had received the apostolic canon of truth, or rule of faith, from their immediate predecessors in office; and (3) Hippolytus' presentation of the bishop as the *summus sacerdos* consecrated by other bishops.—D.J.H.

1143r. R. JOLY, *Le dossier d'Ignace d'Antioche* [NTA 24, pp. 208-209; § 25-737r].

J. RIUS-CAMPS, *The Four Authentic Letters of Ignatius* [§ 26-766r].

C. P. HAMMOND Bammel, "Ignatian Problems," *JournTheolStud* 33 (1, '82) 62-97.—Both authors dismiss the evidence in Polycarp's letter about the Ignatian corpus by supposing that the letter has been interpolated, and both posit forgeries that were already established by the time of Eusebius. Joly assigns the letters of Ignatius to a forger in the seventh decade of the 2nd century A.D., while Rius-Camps distinguishes within the seven Ignatian letters between a genuine core and the activities of a 3rd-century forger who interpolated this core. But Rius-Camps has not produced a revised Greek text manifestly superior to the received text, and he fails to carry his readers along with him throughout his argumentation. The most that Joly achieves is to make a case for reconsidering the authenticity of Ignatius' letters and how they fit into the setting of 2nd-century Christianity. But he does not seriously consider Ignatius within the context of the Johannine-Pauline movement in the late 1st and early 2nd century.—D.J.H.

1144. L. LEGRAND, "An Islamic Christology. The Apocryphal Gospel of Barnabas," *IndTheol Stud* 18 (4, '81) 354-364.

Gospel of Barnabas was composed in the Latin world between A.D. 1300 and 1349 by a lapsed Christian. The traditions antedating its Muslim redaction probably arose in a Jewish-Christian monastic community known as the "true Pharisees."—D.J.H.

1145. J. C. McCULLOUGH, "Early Syriac Commentaries on the New Testament (Part One)," *NESTTheolRev* 5 (1, '82) 14-33.

This article brings together the information needed to allow NT specialists to be more cognizant of the works of the early Syriac-speaking Fathers. There is a brief biography of each commentator, a discussion of his commentaries on the NT (manuscripts, modern editions, translations), and observations on his significance. This installment considers the NT commen-

taries by Ephrem, Aba, Philoxenus, Lazarus of Beit-Kandasa, Theodore bar Koni, Isho'dad of Merv, and Moshe bar Kepha. [To be continued.] —D.J.H.

1146. F. MORARD, "Notes sur le recueil copte des Actes Apocryphes des Apôtres," *RevThéol Phil* 31 (4, '81) 403-413.

The Coptic collections of the apocryphal Acts of the Apostles witness to a stage of redaction not found in the Arabic and Ethiopic collections. In the Coptic tradition, there are collections containing *praedicationes*, or Acts properly so called (codices P and Q); passion stories only (codices B and M 635); and both *praedicationes* and passion stories of individual apostles (codex DM).—D.J.H.

1147. E. OSBORN, "Ethics in the Apostolic Fathers," *Prudentia* [Auckland] 12 (2, '80) 87-91.

The tone of the writings of the Apostolic Fathers is ethical, and moral earnestness runs through every page. The literary forms of their ethical instruction are readily identifiable and similar to those of the NT. The chief issues that concerned them were the spiritual life of Christians and the health of the Christian community.—D.J.H.

1148. W. RORDORF, "Origine et signification de la célébration du dimanche dans le christianisme primitif. État actuel de la recherche," *MaisDieu* 148 ('81) 103-122.

The first part of this article traces the early church's gradual abandonment of Sabbath observance up to the time of Constantine. The second part discusses Sunday observance among the early Christians: theories about its origin, the primitive form of the Sunday celebration, and the various interpretations of Sunday (the day of the Lord, the eighth day, the first day, the Christian Sabbath).—D.J.H.

1149. F. SALVONI, "Il Golgota e la caverna di Adamo," *RicBibRel* 17 (1, '82) 52-58.

After explaining the Jewish traditions linking the sacrifices of Abel, Abraham, and Melchizedek to Mount Moriah, the article traces the Jewish-Christian adaptations of this and similar legends to Golgotha. Special attention is paid to the idea that Jesus was buried where the head of Adam and the righteous patriarchs had been laid to rest.—D.J.H.

1150. W. R. SCHOEDEL, "Some Readings in the Greek Ode of Solomon (Ode XI)," *JournTheol Stud* 33 (1, '82) 175-182.

The Greek text of *Odes of Solomon* 11:22ab should be translated: "And everything is according to your will (*thelēma*). Blessed are they who love (*erōntes*) your waters. . . ." The phrase *en pēgē sou* in 11:21 is a scribal error for *en tē gē sou*. In 11:23 the correct reading is *kai karpophorei* ("but rather it bears fruit"). The Greek text of 11:24b may originally have read: *tryphē hē en tō paradeisō eis tous aiōnas* ("delight that is in paradise forever"). These observations are most compatible with the assumption that the Greek text derived from a Semitic original.—D.J.H.

1151. D. R. SCHWARTZ, "'ygrt br-nb' wmrđ br-kwkb' (The Epistle of Barnabas and the Revolt of Bar-Kokhba)," *Zion* [Jerusalem] 46 (4, '81) 339-345.

The reference to a temple "now" being built in *Barnabas* 16:4 alludes to Roman plans to construct a pagan temple in place of the former Jewish one. The term "abrogation" used in 2:6;

16:2 with regard to the Temple cult and in 9:4 with regard to circumcision refers to the two Roman decrees that preceded the Bar Kokhba revolt and touched it off.—D.J.H.

1152. M. SLUSSER, "Docetism: A Historical Definition," *SecondCent* 1 (3, '81) 163-172.

F. C. Baur's broad understanding of docetism ("either objectivity is denied to the human in Christ, or at least the human is so separated from the divine that there is no personal unity between the two") was basically correct. The articles on docetism in the standard reference works misrepresent to some extent its precise theological scope in the 2nd century A.D., and P. Weigandt's narrow definition of the term "docetism" is open to serious objections.—D.J.H.

1153. A. STUIBER, "Die drei *sēmeia* von Didache XVI," *JahrbAntChrist* 24 ('81) 42-44.

In light of T. F. Glasson's interpretation [§ 9-546] of the *sēmeion* of the Son of Man in Mt 24:30 as his ensign, or standard, the riddle presented by the phrase *sēmeion ekpetaseōs en ouranō* in *Didache* 16:6 can be solved: The phrase refers to a standard, or banner, spread out in the sky. The banner is the visible counterpart of the sign of the trumpet; both *sēmeia* prepare for the resurrection.—D.J.H.

1154. T. J. TALLEY, "Le temps liturgique dans l'Eglise ancienne. Etat de la recherche," *MaisDieu* 147 ('81) 29-60.

This review of research on the early Christian liturgical calendar and related issues contains sections on Easter (time of celebration, meaning), baptism (when it was administered, time of preparation), between Easter and Pentecost, the birth of Christ (Christmas, Epiphany), from Epiphany to Easter (postbaptismal and pre-Easter fasts), and Easter as the center of the Christian year.—D.J.H.

1155. S. TUGWELL, "The Apostolic Fathers," *DocLife* 32 (1, '82) 4-12.

The Apostolic Fathers had in common a spirituality of imperfection in the face of the uncertainties and inadequacies of life in the early church. They warned against the temptations of disunity (Ignatius), more exciting religion (Clement), error (*Barnabas*, *Didache*), and rigid perfectionism (*Shepherd of Hermas*).—D.J.H.

Gnosticism

1156. L. A. BRIGHTON, "The Ordination of Women: A Twentieth-Century Gnostic Heresy?" *ConcJourn* 8 (1, '82) 12-18.

The role of women in gnosticism reflected the gnostic theological tenets that God is both masculine and feminine, and that the feminine element in God is as essential as the masculine. Since there was a correlation between the gnostic practice of ordaining women and gnostic theology, it is obvious that the early church rejected the ordination of women on theological grounds.—D.J.H.

1157. S. L. DAVIES, "The Lion-headed Yaldabaoth," *Journal of Religious History* [Sydney] 11 (4, '81) 495-500.

Several passages in the Nag Hammadi corpus state that the chief deity of this unhappy world, Yaldabaoth, had the head of a lion. It seems a fair and interesting hypothesis that the lion-

headed Yaldabaoth and the cat-headed Yave received feline form from estranged Jews at Leontopolis in Egypt, who saw everywhere around them feline-headed deities. Their very temple was built on a decayed temple to Sekhmet.—D.J.H.

1158. J.-C. FREDOUILLE, "Points de vue gnostiques sur la religion et la philosophie païennes," *RevÉtudAug* 26 (3-4, '80) 207-213.

The gnostic documents from Nag Hammadi contain many criticisms directed against the idolatrous practices of the pagans and their philosophy. These criticisms were based on gnostic anthropology, which assigned pagans to the material order as opposed to the psychic and spiritual orders. Nevertheless, because the gnostics could participate in pagan rites and had recourse to philosophy in elaborating their theology, they appeared less intransigent to the pagans than the orthodox Christians did.—D.J.H.

1159. J.-D. KAESTLI, "Une relecture polémique de Genèse 3 dans le gnosticisme chrétien: le Témoignage de Vérité," *FoiVie* 80 (6, '81) 48-62.

The first part of this study of *Testimony of Truth* 45:23–49:10 provides a French translation of the text plus a list of OT allusions, calls attention to the passage's close connections with the rest of the work, and examines its structure and coherence. The second part investigates its gnostic inversion of the meaning of Genesis 3 and its polemic against the creator God as well as its florilegium of OT texts about the serpent as the prefiguration of Christ. The third part discusses the place of the text in the conflict between gnosticism and Christian orthodoxy.—D.J.H.

1160. T. ORLANDI AND G. MANTOVANI, "Rassegna di studi copti n. 8," *VetChrist* 18 (2, '81) 477-486.

In the first part of this installment [see § 26-378], Orlandi (pp. 477-482) reports on plans for a new bibliography of Coptic studies. In the second part, Mantovani (pp. 482-486) discusses seven recent articles on gnosticism.—D.J.H.

1161. P. PERKINS, "Logos Christologies in the Nag Hammadi Codices," *VigChrist* 35 (4, '81) 379-396.

The Logos Christologies in the Nag Hammadi corpus fall into three categories: (1) Some texts represent the superficial adaptation of Logos terminology found in much gnostic use of philosophy. They have taken the Johannine "Christ is Logos" and attached it to a divine triad, to one of the aeons in the pleroma, or to the revealer. (2) The Valentinian writings contain a tradition of exegetical interpretation that sought to provide an account of the varied functions of the Logos in Jn 1:1-18. Such speculation was motivated by the concern to give a gnostic account of the biblical text. (3) *Tripartite Tractate* represents an independent adaptation of gnostic thought to a tradition of philosophical Logos speculation and an emerging consensus as to the requirements of true Christian teaching. Representing a school of Alexandrian gnostics, this work aimed to show pagans that the revealing activity of the Logos through the gnostic savior provides the only true knowledge and worship of the Unknowable Father.—D.J.H.

1162. S. PÉTREMENT, "Les 'quatre illuminateurs'. Sur le sens et l'origine d'un thème gnostique," *RevÉtudAug* 27 (1-2, '81) 3-23.

The names of the four illuminators—Harmozel, Oraioel, Daveithai, Eleleth—evoke certain

aspects of Christ, personifying them in the form of angels. The illuminators also function as celestial or supercelestial places inhabited by figures representing Christ (Man, Son of Man) and the two churches (spirituals, psychics). Far from being essentially pagan, the doctrine of the four illuminators reflects Valentinian gnosticism.—D.J.H.

1163r. J. M. ROBINSON (ED.), *The Nag Hammadi Library in English* [NTA 22, p. 237].

R. A. KRAFT AND J. A. TIMBIE, *RelStudRev* 8 (1, '82) 32-52.—The appearance of this volume is a momentous accomplishment in many ways, from the sheer quantity of new texts it provides to its surprisingly reasonable price. The article compares the Qumran and Nag Hammadi discoveries, questions the accuracy of describing the texts as constituting a gnostic library, calls for examination of the documents within the broader context of early Coptic literature, classifies the tractates with respect to their formal characteristics, explores their relations with other bodies of literature, shows what information can and cannot be derived from the index of names, calls attention to the provisional nature of some translations, and comments on the quality of printing and the index.—D.J.H.

1164. C. I K STORY, "Ultimate Reality and 'The Gospel of Truth,'" *Ultimate Reality and Meaning* [Toronto] 4 (4, '81) 279-296.

After a brief introduction to *Gospel of Truth*, the article grapples with its ideas of ultimate reality and meaning: (1) The origin of life and meaning is the Father, who is also called "Father of all" and "Father of truth." (2) The redemption of the gnostic community is effected through Jesus. (3) The gnostic community discovers its ultimate reality through the revelation of the Father's gnosis mediated by Jesus; through an understanding of its own lack as it is involved in a materialistic existence; and through its awakening from ignorance, response to the Father's call, and appropriation of his gnosis. [The same issue (pp. 311-313) contains R. H. Drummond's comments on Story's article.]—D.J.H.

1165. G. G. STROUMSA, "Ascèse et gnose. Aux origines de la spiritualité monastique," *Rev Thom* 81 (4, '81) 557-573.

Despite the apparent similarities between gnostic encratism and Christian monasticism in Upper Egypt during the 4th century A.D., the two movements differed profoundly. The asceticism of the Christian monks (and the pagan philosophers) was essentially a moral preparation for a spiritual goal. But gnostic encratism was an end in itself and the *sine qua non* of salvation; it proceeded from the gnostic rejection of the world and the body.—D.J.H.

1166. G. G. STROUMSA, "Polymorphie divine et transformations d'un mythogème: l'Apocryphon de Jean et ses sources," *VigChrist* 35 (4, '81) 412-434.

Taking its starting point from the passage in *Apocryphon of John* that describes the revealer as having the forms of a youth, an old man, and a servant (CG II, 1, 1:30-2:9; cf. BG 8502 II, 21:3-13), the article situates the motif of trimorphy in the context of the traditions about the polymorphy of Christ found in gnostic texts, the NT Apocrypha, and patristic writings. Then it calls attention to some parallels in rabbinic literature (e.g. *b. Hag.* 14a) and in Jewish traditions about Metatron-Yahoel. The trimorphic mythology in *Apocryphon of John* reflects the conflation of two traditions about the bimorphy of Christ: young man/old man, and form of God/form of a servant.—D.J.H.

1167. R. TREVIJANO ETCHEVERRÍA, "La escatología del Evangelio de Tomás (logión 3)," *Salmanticensis* 28 (3, '81) 415-441.

Gospel of Thomas 3 begins with a polemic against the cosmic localization of the kingdom and points to its aspects of interiority and exteriority. Then in a typically gnostic way, it asserts that knowledge is the key to the anthroposophy through which persons recognize themselves as divine; those incapable of doing so are not only immersed in the poverty of matter but also form part of it. The body of the article discusses the Coptic and Greek versions of the logion, situates its polemic in the context of the other kingdom sayings in *Gospel of Thomas*, and explores the theme of reciprocal knowledge in the work.—D.J.H.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

J. F. BALCHIN, *Understanding Scripture. What Is the Bible and How Does It Speak?* (Downers Grove, IL: InterVarsity, 1981, paper \$2.95) 96 pp. LCN: 81-8271. ISBN: 0-87784-875-0.

Balchin, who teaches theology and NT studies at London Bible College, seeks to explain why Christians with the same Bible come to different conclusions. After a short history of how people have interpreted the Bible, he discusses what we need to know to interpret Scripture properly, what we mean when we say that the Bible is inspired, how to make the Bible come alive personally, and how to apply biblical principles to contemporary issues.

Bericht der Hermann Kunst-Stiftung zur Förderung der neutestamentlichen Textforschung für die Jahre 1979 bis 1981 (Münster: Hermann Kunst-Stiftung, 1982, paper) 123 pp., 13 plates. Bibliography.

This report contains E. Lohse's tribute to H. Kunst on the occasion of his 75th birthday, descriptions of the publications and activities of the Institut für neutestamentliche Textforschung, seven articles on basic questions of NT textual criticism, and some personal data. The articles concern the categorization of Greek manuscripts of the NT (K. Aland, B. Aland), the textual character of the early papyri and the majuscules (K. Aland), copying practices and scribal conventions (K. Junack), the number of extant majuscules (H. Bachmann), new fragments of the bilingual majuscule 070 (F.-J. Schmitz), p. Vindob. G 35 894 (U. Schmidt), and the attempt at constructing a stemma of NT manuscripts (G. Mink).

Bibeln. Nya testamentet, Statens offentliga utredningar 1981:56, Utbildningsdepartementet (Stockholm: Bibelkommissionens Utgåva, 1981, paper) vii and 752 pp., 4 maps. Indexed. ISBN: 91-38-06185-6. ISSN: 0375-250X.

This new version of the NT in Swedish represents a decade of work by many collaborators. Explanatory notes and biblical cross-references are given below the text. Also included at the end of the volume are a 48-page glossary of biblical words and concepts, an index of the subheadings included in the translations of the NT books, and four maps in color.

C. BUSSMANN AND D. VAN DER SLUIS, *Die Bibel studieren. Einführung in die Methoden der Exegese*, Studienbücher Theologie für Lehrer (Munich: Kösel-Verlag, 1982, paper DM 24) 112 pp., 21 figs. Bibliographies. ISBN: 3-466-36072-2.

Intended for teachers of religious education, this volume explains the scholarly methods and results of biblical research. It presents chapters on the history of the canon, textual criticism, literary criticism, form criticism, word study, redaction criticism, literary-aesthetic methods, and hermeneutics. Definitions, illustrations of the methods, line drawings, and questions for discussion are also included.

Centre: Informatique et Bible. Maredsous, B-5642 Denée, Belgique (Turnhout: Brepols, 1981, paper) 178 pp.

The Centre Informatique et Bible de Maredsous, which prepared the *Concordance de la Bible de Jérusalem* (1982), consists of a team of researchers based at the Abbaye de Maredsous in Belgium. This report provides an overview of the aims and means of the center, a catalogue of data (biblical and other) and services, a progress report and general description of projects (by M. Vervenne), a bibliography on the Bible and computers (by C. Vanhove-Romanik), a glossary, and practical information.

R. COGGINS, *Who's Who in the Bible* (London: Batsford, 1981, £6.95) 232 pp., 2 maps. ISBN: 0-7134-0144-3.

Coggins, lecturer in OT studies at King's College, London, and author of *Samaritans and Jews* (1975), indicates what can be known about the major characters mentioned in the Bible in

the light of modern scholarship. Each of the book's two sections is arranged alphabetically, the first dealing with characters from the OT and Apocrypha (Aaron, Abdon, Abel, Abiathar, etc.), and the second with those from the NT (Agabus, Agrippa, Alexander, Alphaeus, etc.). A five-page chronological chart facilitates cross-referencing between the different periods of Israel's history.

Concordance de la Bible de Jérusalem réalisée à partir de la banque de données bibliques de l'abbaye de Maredsous (Paris: Cerf, 1982, 550 F; Turnhout: Brepols, 3,099 Bel. fr.) ix and 1,229 pp. ISBN: 2-204-01778-7 (Cerf), 2-503-50011-0 (Brepols).

This concordance to the OT and the NT provides entries for all but 135 French words found in the Bible de Jérusalem. For each word, there is an indication of its frequency and a list of all its occurrences (with several words of context). The words appear according to their alphabetical order in French, and the occurrences are listed according to the traditional order of biblical books. Special provisions have been made for proper names, numbers, and homographs and polysemies. The appendix contains five statistical tables. The team responsible for carrying out the project included R.-F. Poswick, E. de Borchgrave, J.-M. Froidcoeur, A. Van Kerrebroeck, D. Bassière, L. Morard, M.-L. Kerremans, M. Olslaegers, S. Arbache, J. Bajard, G. Servais, and N. Quoc Hung.

J. I. COOK, *Edgar Johnson Goodspeed. Articulate Scholar*, SBL Biblical Scholarship in North America 4 (Chico, CA: Scholars Press, 1981, paper \$15) xiii and 88 pp., plate. Bibliography. LCN: 80-21070. ISBN: 0-89130-439-8.

After sketching Goodspeed's family background and early environment, this volume deals with his contributions to NT study in five major areas: his Ephesian hypothesis and its implications for the formation of the Pauline corpus and the NT, his translation of the NT, his translation of the Apocrypha and related contributions to research on the apocryphal literature, his role in the debate over the Hellenistic versus the Semitic background of the NT, and his volume on the life of Jesus. The appendixes provide a classified and annotated list of Goodspeed's books and pamphlets, as well as a list of his publications.

W. COUNTRYMAN, *Biblical Authority or Biblical Tyranny? Scripture and the Christian Pilgrimage* (Philadelphia: Fortress, 1981, paper \$5.95) 110 pp. LCN: 81-70591. ISBN: 0-8006-1630-8.

This book is both a positive statement about the Bible as the word of God, and a critical examination of certain fundamentalist preconceptions that keep many people from reading the Bible clearly. Its six chapters consider the authority of the Bible, the nature of authority, authority for Christians, Scripture and the church, Scripture's world and ours, and taking the Scriptures on pilgrimage. Countryman, associate professor of NT at Brite Divinity School, Texas Christian University, in Fort Worth, TX, argues that "we should not ignore the fallibility of Scripture but should understand it as the condition of God's communicating with us in this created universe, where we are all bound to the limitations of time and space."

K. P. DONFRIED, *The Dynamic Word. New Testament Insights for Contemporary Christians* (San Francisco: Harper & Row, 1981, \$12.95; Toronto: Fitzhenry & Whiteside) viii and 216 pp. Indexed. LCN: 80-8905. ISBN: 0-06-061945-7.

Donfried, professor of NT and early Christianity at Smith College in Northampton, MA, seeks to demonstrate how the gospel ("the dynamic word") was proclaimed and articulated by different NT authors in and for different communities. Under the heading "Paul the apostle in the early church," he treats theology and praxis (1 Corinthians), Paul's understanding of salvation, and developments after Paul. Then he considers the Synoptic Gospels: a word about suffering (Mk), a word about righteousness (Mt), and a word about mercy (Lk). The final section is devoted to the Fourth Gospel in the Johannine community, and Revelation as a word about God's faithfulness and justice.

J. W. DRANE, *Early Christians* (San Francisco: Harper & Row, 1982, paper \$9.95; Toronto: Fitzhenry & Whiteside) 144 pp. Illustrated. Bibliography. Indexed. ISBN: 0-06-062067-6.

Similar in aim and format to the author's *Paul* [NTA 22, p. 97] and *Jesus and the four Gospels*

[NTA 24, p. 79], this book concentrates on Acts and the non-Pauline epistles: confronting the ancient world (Acts), the Spirit and the letter (Acts), the church and its Jewish origins (James, Hebrews, 1 Peter, Revelation), and the enemies within (Revelation, Johannine epistles, Jude and 2 Peter). The main text is supplemented with black-and-white photographs of modern scenes, biblical cross-references, excursuses, maps, and charts. Drane is lecturer in religious studies at Stirling University in Scotland.

M. DUMAIS, *L'actualisation du Nouveau Testament. De la réflexion à la pratique*, Lectio Divina 107 (Paris: Cerf, 1981, paper 94 F) 177 pp. ISBN: 2-204-01762-0.

Five articles by Dumais explore how the NT can address people today: gospel and everyday life as constitutive parts of Christian life (1976); the normative character of the NT writings [§ 24-11]; the parable of the father and his two sons [§ 26-522]; ministries, charisms, and the Spirit in Lk-Acts [§ 23-527]; and the couple and sexuality according to the NT [§ 21-907]. Dumais is professor of NT at the University of Saint Paul in Ottawa, Canada.

A. FANULI (ED.), *Parole di Vita. Rivista bimestrale dell'Associazione Biblica Italiana*, vol. 26, nos. 1-6 (Turin-Leumann: Elle Di Ci, 1981, paper) 480 pp.

(1) The fascicle on the sources of the NT contains articles by G. Jossa on the times of Jesus and of the NT, G. Segalla on the literary prehistory and history of the NT, M. Laconi on the first Christian communities and the shapers of the NT, A. Barbi on what the first Christians believed, and G. Giavini on exegetical method. (2) The issue devoted to Paul's first letters presents papers by G. Canfora on Paul's life, T. Pullez on Christ in 1 Thessalonians, G. Cirignano on charisms and ministries in 1-2 Corinthians, S. Cipriani on the development of church consciousness, and S. Zedda on the general resurrection according to 1 Corinthians 15. (3) In the fascicle on Galatians and Romans, there are studies by F. Masetto on reading Galatians, U. Vanni on the "council of Jerusalem," C. C. Marcheselli on Paul's gospel, F. Montagnini on Christ and Adam in Rom 5:12-19, and M. Galizzi on Christian existence. (4) The issue on the Captivity and Pastoral epistles contains contributions by R. Canali on the role of Christ in the realization of the mystery, P. Dacquino on the church as the body of Christ, A. Penna on angels and demons, and G. Leonardi on ecclesiology and ministers. (5) The following aspects of Pauline theology are treated: the Holy Spirit (R. Penna), the church (P. Fietta), the relation between Israel and the church in Romans 9-11 (J. Mejia), the *paideia kyriou* (C. Bissoli), and human values (M. Adinolfi). (6) The fascicle on Mk presents articles by M. Galizzi on Mk 1:1-15, F. Masetto on the design of Mk, M. Orsatti on the kingdom of God as the center of Jesus' message, and A. Nutarelli on following Christ.

B. FRIBERG AND T. FRIBERG (EDS.), *Analytical Greek New Testament. Greek-Text Analysis*, Greek text edited by K. Aland et al., Baker's Greek New Testament Library 1 (Grand Rapids: Baker, 1981, \$19.95) xvi and 854 pp. ISBN: 0-8010-3496-5.

The unique feature of this edition of *The Greek New Testament* (1975), and the feature that justifies the word "analytical" in its title, is the grammatical analysis located immediately below each word of the Greek text. Every grammatical "tag" consists primarily of capital letters. For example, the tag for the nominative masculine singular noun *theos* is "N-NM-S." In some cases a secondary analysis of function is added to the basic analysis of the word's form. A 58-page grammatical analysis (including seven lists) concludes the volume. The editors, missionaries to Southeast Asia associated with the Wycliffe Bible Translators, prepared the volume in connection with the University of Minnesota Computer Center.

N. S. FUJITA, *Introducing the Bible* (New York—Ramsey, NJ: Paulist, 1981, paper \$4.95) vi and 213 pp., 6 maps. LCN: 81-80874. ISBN: 0-8091-2392-4.

Fujita, associate professor of religious studies at Iona College in New Rochelle, NY, aims to explain the origin, background, content, and significant theological ideas of the biblical writings. After comments on studying the Bible, he treats the OT under six headings: Tetrateuch, Deuteronomic writings, prophetic tradition, postexilic development, poetry and wisdom, and the relationship between the OT and the NT. The NT is discussed in seven chapters: background, Gospels, Acts, letters of Paul, Deuteropauline and Pastoral letters, Hebrews and

Catholic letters, and Revelation. An appendix considers the relationship between the Bible and liturgy.

A. GIBSON, *Biblical Semantic Logic. A Preliminary Analysis* (New York: St. Martin's Press, 1981, \$27.50) xii and 244 pp. Indexed. LCN: 81-52183. ISBN: 0-312-07796-3.

The expression "semantic logic" in this book's title marks the introduction of insights from mathematical logic and logic theory of meaning into the study of the OT and NT. An introductory chapter treats biblical semantic logic, biblical languages, logico-linguistics, Semitic language study and confusion, and interpreting biblical Greek. Then meaning is examined under these headings: sense and reference, the logico-linguistic context of reference, reference and intention, and semantic values. Finally, there are chapters on proper names (referential functions and ancient names, criteria of identity, naming *Yhwh*), reference and predication, reference to roots, and generality (theory of meaning). The appendix criticizes W. F. Albright's use of the term "logic."

K. R. R. GROS LOUIS (ED.), *Literary Interpretations of Biblical Narratives. Volume II*, with J. S. Ackerman, *The Bible in Literature Courses* (Nashville, TN: Abingdon, 1982, paper \$10.95) 320 pp. LCN: 74-12400. ISBN: 0-687-22132-3.

The nineteen articles in this volume appear under three headings: methodology (two items), Genesis (six), and literary approaches to selected biblical narratives (eleven). The three articles that are directly concerned with NT narratives are by K. R. R. Gros Louis on the stories of Jesus' birth, J. Bishop on encounters in the NT, and J. L. Resseguie on Jn 9 from a literary-critical perspective. The other contributors are T. S. Warshaw, J. S. Ackerman, E. L. Greenstein, B. T. Dahlberg, I. Clark, J. A. Freeman, P. Tribble, M. Fishbane, J. D. Levenson, and D. Gros Louis. The first volume in the series was described in *NTA* 19, p. 260.

J. GUILLET, *A God Who Speaks*, trans. E. Bonin (New York—Ramsey, NJ—Toronto: Paulist, 1979, paper \$4.50) vi and 101 pp. LCN: 78-65898. ISBN: 0-8091-2195-6.

The English translation of *Un Dieu qui parle* [*NTA* 23, p. 110], this book shows why faith must recognize the word of God, how it can rest on that word without reducing it to its human expressions, and how it can be guided by that light without mistaking it for more or less distorted images. Guillet has been professor of Sacred Scripture at Centre Sèvres in Paris since 1973.

M. D. HOOKER, *Studying the New Testament* (London: Epworth, 1979, paper £3.25) 224 pp. Bibliographies. ISBN: 0-7162-0340-5.

Written as a textbook for Methodist local preachers "on trial," this companion volume to W. D. Stacey's *Groundwork of Biblical Studies* (1979) offers a plan for working through the NT in twelve lessons: the good news about Jesus, "Who then is this?" (Mk I), "the Son of Man must suffer" (Mk II), the true Israel (Mt), the Spirit of the Lord (Lk), the gospel for all nations (Acts), Paul as apostle to the Gentiles, Paul as pastor of the churches, Paul as theologian, letters from other leaders, the spiritual Gospel (Jn), and a faith for all times. Each chapter provides an outline of the lesson, comments on selected passages, and suggestions for further study. Hooker is Lady Margaret's professor of divinity at the University of Cambridge.

W. J. HYNES, *Shirley Jackson Case and the Chicago School. The Socio-Historical Method*, SBL Biblical Scholarship in North America 5 (Chico, CA: Scholars Press, 1981, paper \$15) xii and 151 pp., plate. Bibliography. LCN: 81-8973. ISBN: 0-89130-510-6.

This volume offers a systematic explication of the sociohistorical method as understood and practiced by S. J. Case (1872-1947). After setting forth the educational dialectic at the heart of the University of Chicago from its inception and describing Case's character and intellectual development, Hynes examines the sociohistorical method with reference to Case's accomplishments as a NT scholar and early church historian. Finally, he assesses the major intellectual influences on the genesis of this method. His conclusion is that, for all the strengths of Case's sociohistorical approach, there were several areas of crucial weakness that led to the diminution of its star in the face of supposedly more modern approaches.

The International Standard Bible Encyclopedia. Volume Two · E-J, ed. G. W. Bromiley et al. (rev. ed.; Grand Rapids: Eerdmans, 1982, \$35) xix and 1175 pp. Illustrated. Bibliographies. LCN: 79-12280. ISBN: 0-8028-8162-9.

The procedures adopted in the revision of this standard reference work were described in the notice on the first volume [NTA 24, p. 74]. L. T. Geraty has been added to the editorial team as consulting editor for archaeology. Notable articles in the second volume include those on Egypt by W. S. LaSor, English versions by W. M. Smith and G. W. Bromiley, eschatology by G. E. Ladd, God by Bromiley, the history of interpretation by D. P. Fuller, Jerusalem by LaSor, and Jesus Christ by R. P. Martin. Over 360 photographs (including 47 color plates) and 70 maps supplement the text.

E. KÄSEMANN, *Essays on New Testament Themes* [1964] (Philadelphia: Fortress, 1982, paper \$6.95) 200 pp. Indexed. LCN: 81-17351. ISBN: 0-8006-1629-4.

The paperback edition of a book published in 1964 [NTA 9, p. 268]. It contains Käsemann's now classic essays on the problem of the historical Jesus, the objectivity of the Gospels, ministry and community in the NT, the canon of the NT and the unity of the church, the Pauline doctrine of the Last Supper, the disciples of John the Baptist in Ephesus (Acts 19:1-7), a primitive Christian baptismal liturgy (Col 1:13-20), and an apologia for primitive Christian eschatology (2 Peter).

J. S. E. KING, *A Welcome to the New Nestle* (Ashhurst, New Zealand: privately published, 1982, paper) 47 pp.

King proposes to welcome *Novum Testamentum graece* (26th ed., 1979) with what he calls a "Greek manuscript profile" of 2 Peter, Galatians, 1-2 Thessalonians, the Fourth Gospel, and Revelation. The profiles exhibit some of the characteristics of the manuscripts' right readings, and are a way of meeting F. J. A. Hort's requirement that knowledge of documents precede judgment on the readings they contain. The goal of the project is to measure the manuscripts' agreement with the autographs. The booklet is available from the author at 75 Mulgrave Street, Ashhurst, New Zealand.

H.-J. KÜHNE, *Schriftautorität und Kirche. Eine kontroverstheologische Studie zur Begründung der Schriftautorität in der neueren katholischen Theologie*, Kirche und Konfession 22 (Göttingen: Vandenhoeck & Ruprecht, 1980, paper DM 39) 166 pp. Bibliography. ISBN: 3-525-56525-9.

The development of a *Habilitationsschrift* accepted by the Karl-Marx-Universität in Leipzig in 1975, this volume first explores the views of German-speaking Catholic theologians since 1943 regarding the basis of the authority of the NT writings. The following issues are treated: early church witnesses and conciliar decisions, tradition, inspiration, apostolicity, the content of Scripture, the efficacy of the word and the self-evidence of the Scriptures, the "autopistie" of the church, and the authority of the Lord. The second part discusses the basis of the authority of the NT in the writings of modern Protestant theologians. Kühne concludes that the essence and activity of the word of God (and biblical authority) is and will be the major theme in controversial theology.

S. ŁACH AND M. FILIPIAK (EDS.), *Biblia. Księga życia ludu Bożego*, Wydział Teologiczny (Lublin: Catholic University of Lublin, 1980, paper zł 150) 288 pp.

Of the seventeen articles presented in the first part of this volume, those most directly concerned with the NT are by J. Łach on the interpretation of Mt 5:17, H. Langkammer on NT teachings about marriage, J. Szlaga on Jesus' teaching about work and material riches, K. Romaniuk on Paul's ethical teaching, S. Łach on "forgive us our sins" in Mt 6:12 (Lk 11:4), H. Langkammer on early soteriological interpretations of Jesus' death, F. Gryglewicz on sin and reconciliation with God according to the Fourth Gospel, K. Romaniuk on the theology of reconciliation in Paul's letters, and J. Szlaga on Jeremiah's prophecy about the new covenant and the interpretation of Heb 8:8-13. The second part contains eighteen brief studies on the Psalms by S. Łach.

B. LANG (ED.), *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. International Review of Biblical Studies. Revue Internationale des Études Bibliques*, Band XXVII 1980/81 (Düsseldorf: Patmos, 1981, paper) xvi and 434 pp. Indexed. ISBN: 3-491-76027-5. ISSN: 0074-9745.

Bibliographic information and summaries for 2,959 articles published in journals, *Festschriften*, and collections are arranged under these headings: text, interpretation, biblical theology, the Bible in the life of the church, the Bible in systematic theology, history of interpretation, extrabiblical writings, the milieu of the Bible, language, Palestinian-biblical archaeology and topography, history of Israel, Judaism—early church—gnosis, the Bible in the history of art and literature, and bibliographic publications. Descriptions of 152 books are also included.

V. MANNUCCI, *Bibbia come parola di Dio. Introduzione generale alla sacra Scrittura*, Strumenti 17 (Brescia: Queriniana, 1981, paper 15,000 L) 373 pp. Bibliographies.

The first part of this general introduction to Scripture discusses the word of God (the world of the human word, the friendly word of God, revelation in and across history), and the second part studies the transmission of the word of God (tradition in the time of the OT and NT, the Bible as the written memory of God's people, the human language of the Bible, the text of the Bible). The third part examines the books of the OT and NT as the word of God, inspiration, the church's understanding of the mystery of the Bible, and open problems. The fourth part concerns the canon of Scripture (OT, NT, modern Protestant views, biblical truth), and the fifth part treats the interpretation of Scripture (history of interpretation, the modern hermeneutical problem, Vatican II and contemporary Catholic exegesis, Scripture in the church's life). L. Alonso Schökel has provided a three-page preface.

M. W. MEYER (ED.), *The Institute for Antiquity and Christianity Report 1972-80* (Claremont, CA: Institute for Antiquity and Christianity, 1981, paper) vi and 78 pp., 29 photographs. Bibliographies.

This booklet contains reports on twelve research projects sponsored by the Institute for Antiquity and Christianity, a description of the institute's activities, a financial statement, and photographs of people, sites, and artifacts connected with the institute. Several of the research projects relate to the NT and its historical setting: Dead Sea scrolls (directed by W. H. Brownlee), Philo (B. L. Mack), the *chreia* in Greco-Roman literature and education (E. N. O'Neil), the Corpus Hellenisticum Novi Testamenti (H. D. Betz), the International Greek NT (B. M. Metzger), the facsimile edition of the Nag Hammadi codices (J. M. Robinson), the Coptic gnostic library (Robinson), the Nag Hammadi excavations (Robinson and B. Van Elderen), catenae of patristic biblical interpretation (E. Muehlenberg), and the Patmos Monastery Library (E. W. Saunders).

The New Westminster Dictionary of the Bible [1970], ed. H. S. Gehman (Philadelphia: Westminster, 1982, \$21.95) xi and 1036 pp., 16 plates (maps). Illustrated. Map index. LCN: 69-10000. ISBN: 0-664-21388-X.

This standard reference volume published in 1970 [NTA 15, p. 116] has been reprinted in an alphabetical thumb-indexed edition that facilitates the consultation of its more than 5,000 entries. Gehman was professor of OT at Princeton Theological Seminary for many years.

J. O'CALLAGHAN, *El Nuevo Testamento en las versiones españolas*, Subsidia Biblica 6 (Rome: Biblical Institute Press, 1982, paper 15,000 L or \$15) xiv and 257 pp.

With this volume it is possible to compare twenty-five Spanish translations of the NT published during the last twenty years. Versions in both Castilian and Catalan are included. Proceeding through the NT from Mt 1:7-8 to Rev 22:21, the volume lists the various translations of problematic passages and gives the Greek texts below. The need for such comparisons arose as a result of O'Callaghan's *Nuevo Testamento trilingüe* (1977, with J. M. Bover). O'Callaghan, professor of papyrology and Greek paleography at the Pontifical Biblical Institute, is the author of *Los papiros griegos de la cueva 7 de Qumrán* (1974).

Ökumenisches Verzeichnis der biblischen Eigennamen nach den Loccum Richtlinien (2nd ed.; Stuttgart: Deutsche Bibelgesellschaft—Katholische Bibelanstalt, 1981, paper DM 8) 103 pp. ISBN: 3-438-06009-4.

The core of this booklet is a double-columned 58-page list of biblical proper names prepared according to the Loccum guidelines approved by the German Catholic and Evangelical bishops. Also included are an explanation of the guidelines; an introduction to the list of proper names; a list of terms for biblical measures, weights, and coins; abbreviations of the names of biblical books; and other abbreviations. The first edition (1971) of this booklet was prepared by K. D. Fricke and B. Schwank; the revision was carried out by J. Lange.

D. D. SCHMIDT, *Hellenistic Greek Grammar and Noam Chomsky: Nominalizing Transformations*, SBL Dissertation Series 62 (Chico, CA: Scholars Press, 1981, paper \$12) x and 115 pp. Bibliography. Indexed. LCN: 81-13544. ISBN: 0-89130-527-0.

Prepared as a doctoral dissertation under the direction of E. C. Hobbs and presented to the Graduate Theological Union in Berkeley, CA, in 1975, this study first looks at the major grammars of Hellenistic Greek that have been in use during the past century and at the linguistic framework upon which each is built. Then it considers the development in contemporary linguistics of N. Chomsky's transformational-generative theory of grammar, especially the part of the syntax that covers embedding transformations. The last chapter investigates one type of embedding transformation in Hellenistic Greek, namely nominalizations, or embedded sentences functioning as noun phrases. Schmidt teaches in the department of religion at Texas Christian University in Fort Worth, TX.

Society of Biblical Literature 1981 Seminar Papers, ed. K. H. Richards, SBL Seminar Papers Series 20 (Chico, CA: Scholars Press, 1981, paper \$4.50) vii and 386 pp., fig. Bibliography. ISBN: 0-89130-548-3. ISSN: 0145-2711.

The twenty-five papers in this volume were prepared for discussion at the 1981 meeting of the Society of Biblical Literature held in San Francisco: B. J. Brooten on inscriptional evidence for women as leaders in the ancient synagogue, J. C. Brunt on love in relation to freedom and moral responsibility in 1 Corinthians 8–10, C. M. Carmichael on the law of the forgotten sheaf, F. W. Danker on the endangered benefactor in Lk-Acts, L. L. Grabbe on chronography in 4 *Ezra* and 2 *Baruch*, R. G. Gruenler on implied christological claims in the core sayings of Jesus, W. Harnisch on the irony of revelation in the vision of Zion in 4 *Ezra*, I. Havener on the pre-Pauline christological creedal formulas in 1 Thessalonians, R. D. Hecht on Scripture and commentary in Philo's writings, C. R. Holladay on the new edition of Philo of Byblos' *Phoenician History*, L. W. Hurtado on the study of NT Christology, H. C. Kee on "the man" in 4 *Ezra*, C. A. Kennedy on the mythological reliefs from Pozo Moro in Spain, A. F. J. Klijn on textual criticism of 4 *Ezra*, R. Kraemer on women's rites in Demosthenes' *De corona*, A. Lacocque on the vision of the eagle in 4 *Ezra*, J. R. Mueller on the social function of 4 *Ezra*, S. M. Praeder on Lk-Acts and the ancient novel, V. K. Robbins on laudation stories in Lk and Plutarch's *Alexander*, J. Sievers on the high priesthood of Simon Maccabeus according to 1 Macc 14:25-49, D. E. Smith on meals and morality in Paul and his world, G. Smith on various views of miracle under the Flavian emperors, M. Smith on *superstitio*, P. G. R. de Villiers on understanding the way of God according to 4 *Ezra* 3:4-27, and D. N. Wigtill on the nonapocalyptic character of Asclepius' *Perfect Discourse*.

W. D. STACEY, *Groundwork of Biblical Studies* (London: Epworth, 1979, paper £6) 448 pp., 6 figs., 6 maps. Bibliographies. Indexed. ISBN: 0-7162-0293-X.

Stacey, principal of Wesley College in Bristol, UK, has written this handbook especially with Methodist local preachers "on trial" in mind. First he orients beginners in biblical studies by introducing the basic disciplines, English translations, and study aids. Then he discusses background material: transculturalization, geography, weather and calendar, cosmology, social structure, history, archaeology, languages, canon, ancient manuscripts, and critical methods. After an 89-page treatment of the OT, he devotes 131 pages to the NT: Jesus, the primitive Christian community, the Synoptic problem, the Synoptic Gospels, the Fourth Gospel, Jewish

sects and parties, Acts, the cities of Paul, NT chronology, the Pauline epistles, the General epistles, Revelation, and history and the gospel.

T. STYLIANOPOULOS, *Bread for Life: Reading the Bible* (Brookline, MA: Greek Orthodox Archdiocese of North and South America, 1980, paper \$3.25) ix and 94 pp. Bibliography.

The aim of the talks published in this volume is to introduce Christians to the message of the Bible and to help them understand its value as a spiritual resource. The author explains the nature and content of the Bible, discusses why and how we should study it, and gives special attention to its devotional, communal (group-study), and liturgical uses. The final chapter considers current English versions and translations. Stylianopoulos is professor of NT at Holy Cross Greek Orthodox School of Theology in Brookline, MA.

Supplément au Dictionnaire de la Bible, ed. H. Cazelles and A. Feuillet, Fascicule 55: *Religion d'Israël—Résurrection de Jésus* (Paris: Letouzey & Ané, 1981, paper) cols. 253-508. Bibliographies.

In this fascicle H. Cazelles's article on the religion of Israel [see *NTA* 25, p. 298] is concluded. There are also articles on E. Renan (Y. Marchasson), the Rephaim (A. Caquot), responsibility (P. Maon), the likeness and image of God (P.-E. Dion, D. Fraikin), the remnant of Israel (F. Dreyfus), and resurrection in the OT and Judaism (R. Martin-Achard). The last twenty-two columns contain the beginning of the late J. Schmitt's article on the resurrection of Jesus in the kerygma, tradition, and catechesis.

H. M. TEEPLE, *The Historical Approach to the Bible*, Truth in Religion 2 (Evanston, IL: Religion and Ethics Institute, 1982, paper \$7.50) xi and 323 pp. Bibliography. Indexed. LCN: 81-85275. ISBN: 0-914384-02-3.

Teeple, executive director of the Religion and Ethics Institute and author of *The Literary Origin of the Gospel of John* (1974), seeks to guide both students and the general public to a better understanding of the Bible by showing them how to study it as historians do. After surveying the causes of the widespread misunderstanding of the Bible, he sketches the history of biblical interpretation to the present and explains the basic principles and methods of the modern historical approach. He concludes by listing the benefits of the historical approach, noting that it "frees our minds for intellectual progress in religion."

W. E. VINE, *Expository Dictionary of New Testament Words with their precise meanings for English readers* [1952] (Grand Rapids: Zondervan, 1981, paper; London: Marshall, Morgan & Scott) 346 pp., 350 pp., 349 pp., and 351 pp. Indexed. ISBN: 0-310-33781-X (Zondervan), 0-551-00282-4 (MM&S).

Published first in four volumes in 1940 and then in one volume in 1952, this book presents brief articles on words in the English Bible ("abase," "Abba," "abhor," etc.) that are designed to make their precise significance and interpretation more accessible to those unacquainted with Greek. It combines the features of a concordance, a dictionary, and a commentary. A Greek-English index is also provided. W. G. Scroggie's foreword to the original edition and F. F. Bruce's foreword to the 1952 edition have been retained.

M. WADSWORTH (ED.), *Ways of Reading the Bible* (Brighton, UK: Harvester Press, 1981; Totowa, NJ: Barnes & Noble Books, \$27.50) viii and 224 pp. Indexed. ISBN: 0-85527-537-5 (Harvester), 0-389-20119-7 (B&N).

The eleven articles in this volume concern making and interpreting Scripture (M. Wadsworth), literacy and revelation (K. Cragg), Gospel truth (A. D. Nuttall), the coincidence of myth and fact (S. Medcalf), criticism and truth (A. Thorlby), the problem of reflecting ambiguity in translations (S. Prickett), biblical interpretation and cultural relativism (D. Forrester), dialogue and distance in the Bible (G. Josipovici), Samson and the heroic (U. Simon), the origins of Mark's parables (J. Drury), and parable and transcendence (B. Harrison). Almost all the contributors are or were connected with the University of Sussex (UK). Wadsworth has provided a three-page introduction.

R. C. WALTON (ED.), *A Source Book of the Bible for Teachers* [1970] (London: SCM, 1979, paper £6.50; New York: Oxford University Press) xxi and 394 pp., 12 maps. Bibliographies. Indexed. ISBN: 0-334-01562-6.

The reprint of a volume published in 1970, this source book contains sections on teaching the Bible, the needs of pupils, the OT, the NT, and reference information. The 156 pages devoted to the NT describe the world of the NT, analyze the literature of the first Christians, tell what is known of the lives of Jesus and Paul, and study in some detail the message of Jesus and the thought of Paul. The contributors to the NT section are M. J. Thorpe, P. Doyle, J. Bowden, M. Thrall, C. F. Evans, D. E. Nineham, R. C. Walton, A. T. Dale, and C. H. Dodd. The introductory and NT sections have also been published separately as *A Basic Introduction to the New Testament* [NTA 25, p. 83].

GOSPELS—ACTS

F. W. BEARE, *The Gospel according to Matthew. Translation, Introduction and Commentary* (San Francisco: Harper & Row, 1981, \$29.95; Toronto: Fitzhenry & Whiteside) ix and 550 pp. Bibliography. Indexed. LCN: 81-47837. ISBN: 0-06-060731-9.

Beare, professor emeritus of NT studies at Trinity College, University of Toronto, aims to bring out the significance of Matthew as an Evangelist, author, and theologian, and thus to look upon his work in its totality. The 57-page introduction discusses the Greek text of Mt, the general character of the Gospel, authorship and milieu, the narrative, the sayings of Jesus in the discourses, the Evangelist's teaching, and the question of sources. The translation and commentary are presented under the following headings: the nativity of Jesus (1:1–2:23); preparation for the public ministry (3:1–4:22); opening of the public ministry (4:23–11:1); doubts, criticisms, and overt hostility (11:2–13:58); sharpening of the conflict (14:1–25:46); the passion narrative (26:1–27:66); and the resurrection of Jesus (28:1–20).

M. F.-J. BUSS, *Die Missionspredigt des Apostels Paulus im Pisidischen Antiochien. Analyse von Apg 13,16–41 im Hinblick auf die literarische und thematische Einheit der Paulusrede*, Forschung zur Bibel 38 (Stuttgart: Katholisches Bibelwerk, 1980, paper DM 39) 170 pp. Bibliography. Indexed. ISBN: 3-460-21091-5.

The revised and updated version of a doctoral dissertation directed by C. M. Martini and accepted by the Pontifical Biblical Institute in 1976, this study of Paul's speech at Pisidian Antioch (Acts 13:16–41) investigates whether and in what measure it has been shaped by the redactor into a literary and thematic unit. After observations on the structure of the speech, Buss discusses the salvation-historical introduction to the theme of the preaching of salvation in Jesus Christ (13:16b–23), John the Baptist in the framework of the proclamation of salvation (13:24–26), the passion and resurrection kerygma (13:27–31), the resurrection of Jesus in the witness of the OT (13:32–37), and the conclusion of the speech (13:38–41) and the event of the following Sabbath (13:46–47). The closing chapter reflects on the leading theological ideas in Acts 13:16–41: the biblical view of history, the place of the cross in God's saving plan, and the promise-fulfillment pattern.

U. BUSSE ET AL., *Jesus zwischen arm und reich: Lukas-Evangelium*, Bibelauslegung für die Praxis 18 (Stuttgart: Katholisches Bibelwerk, 1980, paper DM 22.80) 159 pp., 4 figs. Bibliography. ISBN: 3-460-25181-6.

After a four-page introduction to Lk, this volume presents exegetical discussions by U. Busse and practical exercises for Bible discussion groups by A. Bausch, G. Hegele, P. Neumann, W. Schöpping, and W. Ullrich. Twenty-four passages from Lk are treated: born of the Virgin (1:26–38), shepherds at the crib (2:1–20), a boy wonder? (2:41–52), the inaugural sermon at Nazareth (4:16–30), etc.

G. FERRARO, *Lo Spirito Santo nel quarto vangelo*, Letture bibliche (Rome: Borla, 1981, paper 5,000 L) 169 pp.

Ferraro, author of *L'“ora” di Cristo nel quarto vangelo* (1974), provides exegetical and

theological comments on twelve texts in the Fourth Gospel that describe the presence and activity of the Holy Spirit: Jn 1:29-34; 3:1-21, 31-36; 4:1-26; 6:60-71; 7:37-39; 14:16-18; 14:26; 15:26-27; 16:7-11; 16:12-15; 19:30, 34; 20:19-23.

R. M. FOWLER, *Loaves and Fishes. The Function of the Feeding Stories in the Gospel of Mark*, SBL Dissertation Series 54 (Chico, CA: Scholars Press, 1981, paper \$15) iv and 258 pp. Bibliography. LCN: 81-2749. ISBN: 0-89130-486-X.

Prepared as a doctoral dissertation under the direction of D. L. Bartlett and presented to the University of Chicago in 1978, this study argues that Mark composed his own feeding story in Mk 6:30-44 as a means of controlling how his readers would perceive the traditional feeding story in Mk 8:1-10. The four chapters consider hypotheses about doublets and pre-Markan cycles with regard to the feeding stories, composition and redaction in Mk 6:30-44 and 8:1-10, the feeding stories in the context of the Gospel as a whole, and the implied readers of the Gospel. Fowler observes that Mk was apparently written almost as a writ of divorce between certain segments of Judaism and Christianity.

W. GRIMM, *Die Verkündigung Jesu und Deuterojesaja*, Arbeiten zum Neuen Testament und Judentum 1 (2nd rev. ed.; Frankfurt/M.—Bern: P. Lang, 1981, paper 56 Sw. fr.) xi and 360 pp. Bibliographies. Indexed. ISBN: 3-8204-5943-X.

The first edition of this investigation of the influence of Deutero-Isaiah on the preaching of Jesus as seen in the dominical logia of the Synoptic Gospels was entitled *Weil ich dich liebe: Die Verkündigung Jesu und Deuterojesaja* [NTA 21, p. 198]. This new edition contains an index of ancient texts, a thirteen-page consideration of questions raised by reviews of the first edition, and two pages of additional bibliography.

E. P. GROENEWALD, *Die Evangelie van Johannes* (Cape Town: N. G. Kerk-Uitgewers, 1980) xiii and 418 pp. Bibliography. ISBN: 0-86991-328-X.

In his twenty-page introduction to the Fourth Gospel, Groenewald discusses its character, unity, relation to the Synoptic Gospels, history-of-religions background, author, purpose, place and date of origin, and literary structure. The body of the book presents an Afrikaans translation of each pericope and a verse-by-verse exposition. The following general outline is adopted: introduction (1:1-18); Jesus reveals himself before his own people (1:19-12:50); Jesus reveals himself before the inner circle of his followers (13:1-17:26); and Jesus reveals himself before the whole world (18:1-21:25).

R. H. GUNDRY, *Matthew: A Commentary on His Literary and Theological Art* (Grand Rapids: Eerdmans, 1982, \$24.95) xviii and 652 pp. Bibliography. Indexed. LCN: 81-12448. ISBN: 0-8028-3549-X.

In his verse-by-verse commentary on the Greek text of Mt, Gundry pays special attention to Matthew's literary style and theological message, focusing on his use of parallelism and his vocabulary in an effort to determine the location, extent, and purpose of the Matthean redaction. In addition to the commentary on Mt, the volume contains an introduction, some higher-critical conclusions, and a theological postscript. Gundry, author of *The Use of the Old Testament in St. Matthew's Gospel* (1967) and professor of religious studies at Westmont College in Santa Barbara, CA, concludes that the Gospel was written ca. A.D. 65-67 in Antioch of Syria by the apostle Matthew on the basis of Mk and other sources.

M. HENGEL, *The Charismatic Leader and His Followers*, trans. J. Greig, Studies of the New Testament and its World (New York: Crossroad Publishing Co., 1981, \$10.95) xiii and 111 pp. Indexed. LCN: 81-9708. ISBN: 0-8245-0137-3.

This translation of *Nachfolge und Charisma* [NTA 13, p. 156] provides an exegesis of Mt 8:21-22 ("let the dead bury their dead"), offers history-of-religions considerations relating to the charismatic and eschatological background of following Jesus, and reflects on the charismatic and eschatological distinctiveness of Jesus' call to follow him. Hengel concludes that Jesus' unique way of calling individuals to "follow after" him was an expression of his "underrivable 'messianic' authority."

D. A. HUBBARD, *Parables Jesus Told. Pictures of the New Kingdom* (Downers Grove, IL: InterVarsity, 1981, paper \$2.95) 94 pp. LCN: 81-8211. ISBN: 0-87784-471-2.

This book aims to communicate the meaning of eleven Gospel parables so that "the compelling truth of God's kingship will clutch us in its claims and commandeer us to be responsible citizens of that kingdom." The eleven parables are found in Mt 13:1-9, 18-23; Mt 13:24-30, 36-43; Mt 13:31-33/Mk 4:26-29; Lk 10:25-37; Lk 15:11-32; Lk 16:19-31; Lk 14:25-33; Mt 19:23-20:16; Lk 18:9-14; Mt 21:33-43; and Mt 25:1-13. Each study examines the setting of the parable in Jesus' life, the message of the parable, and its demand. Hubbard is president of Fuller Theological Seminary in Pasadena, CA.

J. J. HUCKLE AND P. VISOKAY (VOL. 1); J. BLANK (VOLS. 2-3), *The Gospel according to St. John*, New Testament for Spiritual Reading 7-9 (New York: Crossroad Publishing Co., 1981, paper \$4.95 each) x and 182 pp. (vol. 1); trans. M. J. O'Connell, vi and 244 pp. Bibliography (vol. 2); trans. M. J. O'Connell, iv and 169 pp. Bibliography (vol. 3). LCN: 81-68180. ISBN: 0-8245-0116-0; 0-8245-0117-9; 0-8245-0118-7.

The first volume in this three-volume commentary on the Fourth Gospel was written in English and appears now for the first time. It provides a pericope-by-pericope exposition of Jn 1-12: Prologue (1:1-18), the witness of the Baptist (1:19-34), the witness of the disciples (1:34-51), the first miracle at Cana (2:1-12), etc. The German originals of the two volumes by Blank were described in *NTA* 23, p. 91.

J. JEREMIAS, *Jesus' Promise to the Nations* [1958], trans. S. H. Hooke (Philadelphia: Fortress, 1982, \$4.95) 84 pp. Bibliography. Indexed. LCN: 81-70553. ISBN: 0-800601632-4.

A reprint of the 1958 translation of *Jesu Verheissung für die Völker* (1956). The first part establishes that Jesus pronounced a stern judgment on the Jewish mission, forbade his disciples to preach to non-Jews during his lifetime, and limited his own activity to Israel. The second part shows that Jesus removed the idea of vengeance from eschatological expectation, promised the Gentiles a share in salvation, and included the Gentiles in his redemptive activity and lordship. Jeremias concludes that Jesus expected the incorporation of the Gentiles into the people of God as a result of God's eschatological act of power.

L. T. JOHNSON, *Luke-Acts: A Story of Prophet and People*, Herald Biblical Booklets (Chicago: Franciscan Herald Press, 1981, paper \$1.75) 65 pp. LCN: 81-4520. ISBN: 0-8199-0524-0.

After delineating the method of literary criticism used in this exploration of Lk-Acts from the perspective of story, Johnson considers the structure of the story, the people's acceptance and rejection of God's prophet ("the Christ must suffer"), and the witnesses in Jerusalem and beyond ("you are witnesses of these things"). The final chapter presents theological reflections on Lk-Acts as world-affirming, eschatology as God's visitation and reversal, and the response of repentance. Johnson is also the author of *Sharing Possessions* (1981).

P. R. JONES, *The Teaching of the Parables* (Nashville, TN: Broadman, 1982, \$12.95) 263 pp. Indexed. LCN: 78-054367. ISBN: 0-8054-1371-5.

After giving an overview of recent parable research and discussing the nature and literary characteristics of the Gospel parables, this volume offers interpretations of specific parables under four major headings: the sure coming of the kingdom (sower and soils, mustard seed, seed growing on its own), the crisis of the coming kingdom (barren fig tree, rich fool, six brothers), the grace and repentance of the kingdom (the lost, the Pharisee and the tax collector), and the character of discipleship in the kingdom (unmerciful servant, compassionate Samaritan, persistent widow). Jones was associate professor of NT interpretation at Southern Baptist Theological Seminary in Louisville, KY, until 1979. He is now senior minister of the First Baptist Church in Decatur, GA.

S. P. KEALY, *Mark's Gospel: A History of Its Interpretation. From the Beginning until 1979* (New York—Ramsey, NJ: Paulist, 1982, paper \$8.95) vii and 269 pp. Indexed. LCN: 81-84384. ISBN: 0-8091-2417-3.

Kealy, professor of Scripture at Kenyatta University in Nairobi, observes that the story of

Mk's ups and downs in the history of the church is fascinating and an excellent introduction to modern Gospel studies. His survey of Markan research is divided into seven parts: the first five centuries, the decline of Mk from the Middle Ages to the 18th century, the recognition of Mk as the first Gospel by H. S. Reimarus and the 19th-century liberals, the recognition of Mark as a theologian by W. Wrede and 20th-century scholars, the form critics, W. Marxsen and the redaction critics, and the restoration of Mk beginning in 1969.

T. J. KEEGAN, *A Commentary on the Gospel of Mark* (New York—Ramsey, NJ—Toronto: Paulist, 1981, paper \$6.95) vi and 183 pp., 7 figs. LCN: 81-82332. ISBN: 0-8091-2359-2.

Designed primarily for group study, this commentary on Mk aims to (1) analyze the Gospel and uncover its purpose, plan, and message, and (2) open up the message of Mk in a way that has meaning for our lives today. The following outline is adopted: introduction to the good news (1:1-39), conflict with Judaism (1:40-3:6), the new people of God (3:7-6:6a), Jesus and his disciples (6:6b-8:26), the suffering Son of Man (8:27-9:29), true discipleship (9:30-10:52), conclusion of the public ministry (11:1-13:37), and passion, death, and resurrection (14:1-16:8). Keegan is professor of religious studies and head chaplain at Providence College in Providence, RI.

S. B. KELLEHER, *The Gospels Explained*; Pub. No. 47 (Bangalore: Asian Trading Corporation, 1981, paper \$4) vii and 249 pp. Bibliography.

Intended for those approaching serious Gospel study for the first time, this volume begins with chapters on the meaning of the word "gospel," the formative process from gospel to the Gospels, and the Gospels and history. Then there is a chapter on each of the four Gospels (Mk, Lk, Mt, Jn), treating historical setting, content, theology, and special characteristics. A chapter on the infancy gospels completes the volume. Kelleher, professor of Scripture at the Redemptorist Seminary in Bangalore, is the author of *A Biblical Approach to Religious Life* (1979).

W. KIRCHSCHLÄGER, *Jesu exorzistisches Wirken aus der Sicht des Lukas. Ein Beitrag zur lukanischen Redaktion*, Österreichische Biblische Studien 3 (Klosterneuburg: Österreichisches Katholisches Bibelwerk, 1981, paper öS 330 or DM 49.50 or 43 Sw. fr.) 331 pp. Bibliography. Indexed. ISBN: 3-85-396-057-X.

Accepted as a *Habilitationsschrift* in 1981 by the Catholic theological faculty at the University of Vienna, this investigation of Luke's understanding of Jesus' miracles is divided into four major parts: the Lukan redaction of the Markan exorcisms (Lk 4:31-37; 4:38-39; 8:22-25; 8:26-39; 9:37-43a), the Lukan redaction of the Markan statements about exorcisms (Lk 4:40-41; 6:17-19; 9:1-6; 9:49-50), the Lukan omissions of Markan statements about exorcisms (Lk 4:42-44; 6:12-16), and the Lukan statements about exorcisms without parallels in Mk (texts from Q, L, and Acts). Kirchschläger concludes that Luke subsumed Jesus' exorcisms under the key word *therapeuein*, perceiving them in conjunction with his teaching as two aspects of Jesus' activity for the coming reign of God.

M. LIMBECK (ED.), *Redaktion und Theologie des Passionsberichtes nach den Synoptikern*, Wege der Forschung 481 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1981, DM 91) viii and 428 pp. Bibliography. Indexed. ISBN: 3-534-07042-9.

Fourteen previously published articles on the passion accounts in the Synoptic Gospels are presented in this anthology, all in German: K. L. Schmidt on the literary peculiarity of the story of Jesus' passion (1918), R. Bultmann on the history of the Synoptic tradition of Jesus' passion (1931), M. Dibelius on the historical problem of the passion story (1931), Dibelius on Gethsemane (1935), K. G. Kuhn on Jesus in Gethsemane (1952-53), C. Maurer on the Servant of God and the Son of God in the Markan passion narrative (1953), G. Schille on the Gospel passion tradition and its setting in life (1955), N. A. Dahl on the passion narrative in Mt [§ Exp.-28], A. Vanhoye on the structure and theology of the passion narratives in the Synoptic Gospels [see § 12-141], B. Gerhardsson on Matthew's portrayal of Jesus as handed over and abandoned [see § 13-148], J. Gniska on the proceedings before the Sanhedrin and before Pilate according to Mk 14:53-15:5 (1970), K. Schubert on the criticism of biblical criticism with reference to the Markan account of the trial of Jesus before the Sanhedrin (1972), R. Pesch on

the tradition of Jesus' passion (1974), and H. Klein on the Lukan-Johannine passion tradition (§ 21-769). Limbeck has provided a sixteen-page introduction. A ten-page bibliography is also included.

D. MANN, *Mein Gott, mein Gott, warum hast du mich verlassen? Eine Auslegung der Passionsgeschichte nach Markus* (Neukirchen-Vluyn: Neukirchener, 1980, paper DM 12.80) 72 pp. Bibliography. ISBN: 3-7887-0621-X.

After situating the Markan passion narrative in the context of the Gospel as a whole, Mann offers a German translation and exposition of each pericope. The following general outline is adopted: the preparation (14:1-11), the last meal (14:12-25), the event on the Mount of Olives (14:26-52), the trial before the Jews (14:53-72), the trial before the pagans (15:1-20a), the death of Jesus (15:20b-37), between death and resurrection (15:38-47), and the proclamation of the resurrection (16:1-8).

D. MARGUERAT, *Le Jugement dans l'Évangile de Matthieu*, *Le Monde de la Bible* (Geneva: Labor et Fides, 1981, paper) iv and 598 pp. Bibliographies. Indexed. ISBN: 2-8259.

Prepared as a doctoral dissertation under the direction of P. Bonnard and accepted by the theological faculty of the University of Lausanne in 1981, this study first surveys the theme of judgment in Mt and explores the presentation of Christ as both judge of the world and master of the Law (5:17-20) with reference to Christian existence (5:21-48) and true and false obedience (7:13-27). Then it examines the church and the disintegration of Israel (8:10-12; 10:15; 11:20-24; 12:41-42; 21:28-22:14; 23:29-24:2) as well as Israel as a reunited people and the church in search of its identity. Attention is also given to the church facing judgment (13:10-17, 24-30, 36-43; 18:1-35; 19:27-20:16) and the importance of being vigilant (24:37-25:46). Marguerat argues that Matthew attributed a capital importance to the final appearance of human beings before God for judgment.

C.-P. MÄRZ, "Siehe, Dein König kommt zu Dir . . ." *Eine traditionsgeschichtliche Untersuchung zur Einzugsperikope*, *Erfurter Theologische Studien* 43 (Leipzig: St. Benno-Verlag, 1980, paper M 23) xxxvi and 248 pp. Bibliography.

This tradition-historical investigation of the accounts of Jesus' entrance into Jerusalem (Mk 11:1-10; Mt 21:1-9; Lk 19:(28)29-38; Jn 12:12-19) was carried out under the direction of H. Schürmann. After establishing that the Matthean and Lukan versions depend on the Markan account, the study discusses the pre-Markan form and arrangement of the story. Then it asks whether Mk 11:1-10 constitutes a literary unity, and distinguishes between the early form of the story (vv. 1, 7c-10) and the pre-Markan expansion (vv. 1b-7b). The final chapter asks whether a pre-Johannine account underlies Jn 12:12-19, and argues that Jn 12:12-15 is an adaptation of the early form of the story contained in Mk 11:1, 7c-10. März is also the author of *Das Wort Gottes bei Lukas* (1974).

J. R. MICHAELS, *Servant and Son. Jesus in Parable and Gospel* (Atlanta: John Knox, 1981, paper \$8.95) xiii and 322 pp. Indexed. LCN: 80-84651. ISBN: 0-8042-0409-8.

This reassessment of the religious experience of Jesus begins with the Gospels and certain other NT insights preserved in traditional Christian orthodoxy. Based on the assumption that what Jesus taught was what he himself learned by experience, the book contains fifteen chapters: the Baptizer, the baptism of Jesus, in the desert—and beyond, the announcement of a kingdom, images of the kingdom, the parable collections, the parables and the passion, Jesus and the unclean spirits, the messianic healings, the unclean, forgiveness, discipleship as the love of enemies, discipleship as renunciation, prayer and trust, and Jesus and his future. Michaels is professor of NT at Gordon-Conwell Theological Seminary in South Hamilton, MA.

J. MOLTSMANN (ED.), *Nachfolge und Bergpredigt*, *Kaiser Traktate* 65 (Munich: Kaiser, 1981, paper DM 12.80) 120 pp. ISBN: 3-459-01431-8.

Four papers prepared for a conference on discipleship and the Sermon on the Mount held in 1981 at the Evangelische Akademie Arnoldshain: W. H. Schmidt on aspects of OT ethics, U. Luz on the Sermon on the Mount as reflected in the history of its influence, R. Heinrich on

God and the poor in light of Mt 5:3, and H. Gollwitzer on the Sermon on the Mount and the two-kingdoms doctrine. Moltmann has provided a five-page introduction.

L. OBERLINNER, *Todeserwartung und Todesgewissheit Jesu. Zum Problem einer historischen Begründung*, Stuttgarter Biblische Beiträge 10 (Stuttgart: Katholisches Bibelwerk, 1980, paper DM 39) 190 pp. Bibliography. ISBN: 3-460-00101-1.

The slightly revised and updated version of a *Habilitationsschrift* accepted by the theological faculty at Freiburg in 1979, this volume questions whether Jesus reckoned with his violent death as a likely or even certain and unavoidable end. After discussing discipleship and the imitation of Jesus' suffering, it considers Jesus' expectation of and certainty about death as a historical problem, the possible significance of Mk 1:9-11 parr., the death of John the Baptist, the "decree" of death in Mk 3:6, the so-called Galilean crisis, Jesus' death on the cross as a consequence of the authoritative claim expressed in his words and acts, and the problem of retrojecting Jesus' expectation of his death and his certainty about it to the time of his public activity in Galilee. The final chapter reflects on discipleship as unconditional service for the reign of God in following Jesus. Oberlinner argues that, although Jesus' violent death in Jerusalem could not have come as a complete surprise, the Gospel tradition does not allow us to ascribe to him the certain expectation of such a death.

J. F. O'GRADY, *Mark: The Sorrowful Gospel. An Introduction to the Second Gospel* (New York—Ramsey, NJ: Paulist, 1981, paper \$3.95) iv and 91 pp. Bibliography. LCN: 81-82337. ISBN: 0-8091-2403-3.

After discussing early Christian preaching as furnishing material for the Gospels, this introduction to Mk treats the need for a Gospel, the passion, the Son of Man, the power of Jesus in word and miracle, the disciples before the word of the Lord, and faith and community. The final chapters deal with the origin of Mk and its relevance for the church today. O'Grady is also the author of *Models of Jesus* (1981).

J. B. ORCHARD (ED.), *A Synopsis of the Four Gospels in a New Translation Arranged according to the Two-Gospel Hypothesis* (Macon, GA: Mercer University Press, 1982, \$9.95) xxv and 294 pp. LCN: 81-18753. ISBN: 0-86554-024-1.

Orchard, the author of *Matthew, Luke and Mark* (1976), maintains that the procedure adopted in this synopsis is the one best calculated to indicate the advantages and disadvantages of the Griesbach, or Two-Document, hypothesis. According to him, this synopsis of the four Gospels in English breaks new ground in several ways: the order of the columns (Mt, Lk, Mk, Jn); the possibility of reading each Gospel in its natural order; the coordination of the translations of all parallel passages with the Greek original; the breaking down of the parallel pericopes so as to clarify their structure; the specific goal of illustrating the Griesbach, or Two-Gospel, hypothesis; the frank declaration of principles and manner of construction; and the division into 396 pericopes with titles.

U. REGINA, *La vita di Gesù e la filosofia moderna. Uno studio su David Friedrich Strauss* (Brescia: Morcelliana, 1979, paper 20,000 L) 557 pp. Bibliography. Indexed.

Regina, a specialist in the philosophy of religion at the Università di Macerata, first surveys interpretations and criticisms of D. F. Strauss's *Das Leben Jesu* (1835-36), discusses the inevitability of his mythical explanation, and examines his analysis of the various parts of Jesus' life: infancy, public life, and from transfiguration to ascension. The remaining chapters deal with Strauss's shift from the life of Jesus to the idea of humanity, his replies to opponents, idea of Christian dogma as the destruction of the historical figure of Jesus, return to theology, and search for a conclusive radicality.

J. RICHES, *Jesus and the Transformation of Judaism* (New York: Seabury, 1982, paper \$10.95) x and 254 pp. Bibliography. Indexed. LCN: 81-13629. ISBN: 0-8164-2361-X.

The paperback edition of an investigation of how Jesus used and reworked key terms in contemporary Judaism in order to propound a distinctive view of God's nature and action [NTA 25, p. 201].

R. RIESNER, *Jesus als Lehrer. Eine Untersuchung zum Ursprung der Evangelien-Überlieferung*, Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 7 (Tübingen: Mohr-Siebeck, 1981, paper DM 59) xi and 614 pp. Bibliography. Indexed. ISBN: 3-16-144469-8.

Prepared as a doctoral dissertation under the direction of O. Betz and accepted by the Evangelical theological faculty at Tübingen in 1981, this volume first discusses the Jesus-tradition with reference to the Synoptic problem, “classical” form criticism, the way of tradition, the origin of tradition, and the analysis of tradition. The second chapter considers Jewish education in the home, synagogue, and school, and then focuses on Jesus’ education. The third chapter treats the authority of Jesus as teacher, prophet, and Messiah. The fourth chapter examines Jesus’ public teaching with regard to his preaching before the crowds, the language of his teaching, its formal characteristics, and the discourses. The fifth chapter concentrates on Jesus’ teaching of his disciples: the circle of disciples, their being sent forth, esoteric instruction, and the locally based supporters of Jesus. Riesner concludes that, though Jesus had much in common with contemporary Jewish teachers, the differences between them were even more striking.

A. SCHLATTER, *Die Gabe des Christus. Eine Auslegung der Bergpredigt*, Theologie und Dienst 30 (2nd ed.; Giessen—Basel: Brunnen, 1982, paper) 45 pp. ISBN: 3-7655-9030-4.

Schlatter’s five lectures on the gifts of Christ as presented in the Sermon on the Mount deal with the splendor of being Jesus’ disciples (Mt 5:3-16), the perfection of our community (Mt 5:17-48), the freedom of serving God (Mt 6:1-18), discipleship freed from possessions (Mt 6:19-34), and the preparation of the disciples for their struggle (Mt 7:1-27). Delivered and first published in 1928, these lectures have been revised slightly. The two-page introduction is by R. Riesner.

H. SCHÜRMANN, *Das Lukasevangelium. Erster Teil: Kommentar zu Kap. 1, 1-9, 50*, Herders Theologischer Kommentar zum Neuen Testament 3 (2nd rev. ed.; Freiburg—Basel—Vienna: Herder, 1982) lii and 591 pp. Bibliographies. Indexed. ISBN: 3-451-14662-2.

The first edition of this commentary on Lk 1:1-9:50 was described in *NTA* 14, p. 352. This edition has been amplified with a new two-page preface and a two-page bibliographic supplement. The commentary covers the proem (Lk 1:1-4), Jesus’ origins in God (1:5-2:52), the “pre-kerygma” of John the Baptist (3:1-20), the beginning of Jesus’ preaching of the kingdom (3:21-4:44), and Jesus’ activity among the people throughout all the land of the Jews (5:1-9:50).

E. SCHWEIZER, *Das Evangelium nach Lukas*, Das Neue Testament Deutsch 3 (Göttingen: Vandenhoeck & Ruprecht, 1982, paper DM 36) iv and 264 pp. Bibliography. Indexed. ISBN: 3-525-51362-3.

Schweizer, who has also contributed the volumes on Mt and Mk to the series, presents his commentary on Lk according to this general outline: foreword about Luke’s aims (1:1-4), the infancy stories about John the Baptist and Jesus (1:5-2:52), the gathering of the community (3:1-9:50), on the way to Jerusalem (9:51-19:27), and the passion and resurrection (19:28-24:53). For each pericope, there is a German translation, a literary-critical analysis, a verse-by-verse exposition, and concluding remarks. The seven excursuses treat Israel and the nations, the proclamation of Christ in the prehistory, salvation history, the significance of Israel, the final coming and the end of history, the understanding of Jesus’ death on the cross, and the question of a special source in the Lukan passion narrative.

Y. SIMOENS, *La gloire d’aimer. Structures stylistiques et interprétatives dans le Discours de la Cène (Jn 13-17)*, *Analecta Biblica* 90 (Rome: Biblical Institute Press, 1981, paper 20,000 L or \$20) xiv and 262 pp. Bibliography. Indexed.

The slightly revised version of a doctoral dissertation directed by D. Mínguez and accepted by the Pontifical Biblical Institute in 1980, this investigation of the structure of Jn 13-17 first clarifies the issues by examining the suggestions of scholars from A. Loisy to M.-É. Boismard. Then after discussing the structure of the passage as a whole, it concentrates on the structure of the parts: love glorified (13:1-38); the place of the departure, or the urgency of believing and loving Christ by keeping his commandments (14:1-31); loving one another at the heart of

conflicts (15:1–16:3); the hour of the departure, or the imminence of perfect joy amidst the pains of childbirth (16:4–33); and the glorifying prayer (17:1–26). The final section discusses the covenantal structure of Johannine *agapē* in the various parts of the discourse.

R. B. SLOAN, *The Favorable Year of the Lord. A Study of Jubiliary Theology in the Gospel of Luke* (Fort Worth, TX: Schola Press, 1977, paper) v and 213 pp. Bibliography.

Prepared as a doctoral dissertation under the direction of B. Reicke and M. Barth and accepted by the theological faculty at the University of Basel in 1977, this study aims to demonstrate the significance and function of the OT Jubilee theology in Lk. After a survey of the OT Jubilee legislation, the volume examines the rejection of Jesus at Nazareth according to Lk 4:16–30 from the perspective of its theological and literary background in the year of Jubilee, with regard to the implications of the Jubilee theme for the Christology of the passage, and with regard to the coherence of the pericope itself. Then other themes and passages in Lk that may contain Jubilee motifs are proposed. Finally, Sloan reflects on the implications of the Jubilee theology for certain basic questions about Luke's theology and purpose, and asks whether Jesus proclaimed a year of Jubilee.

J. SMIT, *Speelruimte: Een structurele lezing van het evangelie* (Hilversum: Gooi en Sticht, 1981, paper) 139 pp. Bibliography. ISBN: 90-304-0208-3.

After explaining the principles of structural analysis, Smit examines seven NT passages (Lk 19:1–10; 7:36–50; 15:1–10; 15:11–32; Mt 20:1–16; Lk 18:9–14; Jn 8:1–11) and shows how they manifest the same basic structure. There are also chapters on Jesus as both preacher and the one preached, and on Jesus and Paul in the light of Rom 3:21–30. Some practical hints about structural analysis conclude the volume. Smit teaches biblical exegesis at the Moller-Instituut in Tilburg.

D. M. STANLEY, *The Call to Discipleship. The Spiritual Exercises with the Gospel of St Mark*, Supplements to The Way 43/44 (Osterley, UK: The Way, 1982, paper) 200 pp. Bibliography.

Stanley, the author of *A Modern Scriptural Approach to the Spiritual Exercises* (1967), shows how Mk can serve as a guide for people making the Spiritual Exercises of Ignatius Loyola. The topics that he treats are the Markan prologue (1:1–15), the call of the two pairs of brothers (1:16–20), Mark's image of Jesus constructed from earlier tradition (1:21–3:12), the call of the Twelve and their subsequent mission (3:13–19; 6:6b–13, 30–32), three reactions to Jesus and the discernment of spirits (3:20–35), "in parables" (4:1–34), imagination as a means of being present to Jesus (4:35–5:43), the stratagems of Satan (8:11–13; 10:2–9; 12:13–17), the strategies of Jesus (8:27–38; 9:30–37; 10:31–45), finding the heart of Christ, the Last Supper (14:1–26), Gethsemane and the arrest of Jesus (14:27–52), the events on Calvary and the burial of Jesus (15:15–47), the resurrection (16:1–20), and a contemplation to attain love (12:28–34).

H. STAUDINGER, *The Trustworthiness of the Gospels*, trans. R. T. Hammond (Edinburgh: Handsel Press, 1981, £6.50) ix and 106 pp. ISBN: 0-905312-15-5.

Published originally in German as *Die historische Glaubwürdigkeit der Evangelien* (4th rev. ed., 1977), this investigation of the historical credibility of the NT discusses the dates of composition of the NT books, the reliability of the Gospels as historical sources, the legitimate objects of historical statements as illustrated by the virgin birth, the credibility of the miracles, and the resurrection as a subject of historical research. Particular attention is given to the views of R. Bultmann and W. Marxsen. Staudinger maintains that a Christian theology that does not see the decisive importance of the historical question demolishes its own foundations.

J.-W. TAEGER, *Der Mensch und sein Heil. Studien zum Bild des Menschen und zur Sicht der Bekehrung bei Lukas*, Studien zum Neuen Testament 14 (Gütersloh: Mohn, 1982, paper DM 84) 244 pp. Bibliography. Indexed. ISBN: 3-579-00081-0.

Prepared as a doctoral dissertation under the direction of G. Klein and accepted by the Evangelical theological faculty at Münster in 1977, this study of Lk-Acts first focuses on the persons addressed by the preaching of the gospel: the major anthropological ideas, persons prior to faith (sinners, members of this *genea*, children of this *aiōn*, righteous and unrighteous,

subject to Satan's power, ignorant), and responsibility and possibilities. Then it deals with conversion: the terminology (human decision, divine work, the deed of the missionaries, "neutral" references to growth), God's saving plan as the objective framework, and the presentation of individual conversions (Lk 7:36-50; 19:1-10; 15:1-32; 23:39-43; Acts 8:26-39; 16:13-15; 16:25-34; 13:7-12; 3:16). Taeger concludes that, for Luke, the person was more in need of correction (*corrigendus*) than of salvation (*salvandus*).

A. VON JÜCHEN, *Die Kampfgleichnisse Jesu*, Lese-Zeichen (Munich: Kaiser, 1981, paper DM 22) 165 pp. ISBN: 3-459-01352-4.

Observing that the struggle motif in many of the Gospel parables is not adequately interpreted as an idealistic metaphor, von Jüchen explores the parables of struggle in terms of the inner life in the parables of Jesus, Jesus' enemies, Jesus' struggle for the people's development as a people, God in parable, the political meaning of Jesus' preaching, and the spirituality of struggle.

A. WEISER, *Die Apostelgeschichte: Kapitel 1-12*, Ökumenischer Taschenbuchkommentar zum Neuen Testament 5/1 (Gütersloh: Mohn, 1981, paper DM 24.80; Würzburg: Echter Verlag) 293 pp. Bibliographies. ISBN: 3-579-04837-6.

In his nineteen-page introduction to Acts, Weiser treats its title, content, and structure; literary *Gattung* and theological aims; sources; author, place, and time of composition; and textual tradition. Then he provides for each of the twenty-five pericopes in Acts 1:1-12:25 a German translation, a bibliography, a literary analysis, a discussion of the relation between Luke's redaction and the tradition, and an exposition of Luke's ideas and statements. The five excursuses concern the origin and tradition history of the Lukan ascension account, "witness" in Lk-Acts, the speeches in Acts, the "Hellenists," and the call of Paul.

D. B. WOLL, *Johannine Christianity in Conflict: Authority, Rank, and Succession in the First Farewell Discourse*, SBL Dissertation Series 60 (Chico, CA: Scholars Press, 1981, paper \$12) viii and 188 pp. Bibliography. LCN: 81-1795. ISBN: 0-89130-471-1.

Accepted as a doctoral dissertation (directed by J. Z. Smith) by the University of Chicago, this study argues that the category of authority (together with related terms such as power, legitimation, rank, succession, and hierarchy) points to one of the predominant and controlling aspects of the situation addressed in the Fourth Gospel. The first section examines Jn 13:31-14:31 as a pivotal text for understanding the processes of social interaction of which the Gospel was a part: the hierarchy—the prior ascent of the Son (13:31-14:3), the concentration of authority in the Son (14:4-11), and the place of the disciples in relation to the Son in works (14:12-24) and in words (14:25-26). Woll concludes at the end of the second section that the composition of the Fourth Gospel was occasioned by a situation in which claims of direct, independent access to divine authority had, in the Evangelist's eyes, gotten out of control by becoming a threat to the primacy of the Son.

EPISTLES—REVELATION

D. L. BALCH, *Let Wives Be Submissive. The Domestic Code in 1 Peter*, SBL Monograph Series 26 (Chico, CA: Scholars Press, 1981, \$25) ix and 196 pp. Bibliography. Indexed. LCN: 80-21203. ISBN: 0-89130-428-2.

This study seeks to trace the origin and function of the code of household ethics in 1 Pet 2:11-3:12. After surveying contemporary interpretations of 1 Peter and of household ethics in the NT, the author investigates philosophical discussions "concerning the constitution" and "concerning household management" from Plato to Hellenistic Jews and Neopythagoreans. Then he examines the apologetic use of the subordination ethic by minority religious communities in Roman society. Particular attention is given to Greco-Roman criticism of Eastern religions and to the apologetic function of the household code in 1 Peter. Balch concludes that the ultimate origin of the household ethic is to be found in Greek political thought. Five appendixes are included.

C. K. BARRETT, *Essays on Paul* (London: SPCK, 1982, £10.50) x and 171 pp. Indexed. ISBN: 0-281-03833-3.

Nine articles by Barrett on various topics in Paul's letters have been collected in one volume. They concern Christianity at Corinth [§ 9-243], Cephas and Corinth (1963), "things sacrificed to idols" in 1 Corinthians 8-10 [§ 9-1006], Paul's opponents in 2 Corinthians [§ 16-264], *pseudapostoloi* in 2 Cor 11:13 (1970), *ho adikēsas* in 2 Cor 7:12 (1970), Titus (1969), the fall and responsibility of Israel according to Rom 9:30-10:21 (1977), and the Abraham-Sarah-Hagar allegory in the argument of Galatians (1976).

J. M. BASSLER, *Divine Impartiality. Paul and a Theological Axiom*, SBL Dissertation Series 59 (Chico, CA: Scholars Press, 1982, paper \$13.50) vii and 302 pp. Bibliography. LCN: 81-1367. ISBN: 0-89130-475-4.

Prepared as a doctoral dissertation under the direction of N. A. Dahl and presented to Yale University in 1979, this study takes as its starting point Paul's assertion in Rom 2:11 that there is no partiality with God. In order to establish a background for understanding Paul's statement, the author examines the theme of divine impartiality in the OT and deuterocanonical literature, the rabbinic writings, and the Philonic corpus. Then she investigates the occurrence of the theologoumenon in Rom 1:16-2:29 and situates Paul's use of it in the Christian trajectory of divine impartiality. Bassler concludes that, although it is verbally linked to its Jewish roots, the theologoumenon of divine impartiality in Romans makes the point that God's grace, like his judgment, extends equally to Jews and Gentiles.

E. BISER, *Paulus—der letzte Zeuge der Auferstehung. Antworten für heute*, Schlüssel zur Bibel (Regensburg: F. Pustet, 1981, paper DM 9.80) 81 pp. ISBN: 3-7917-0685-3.

Starting from the fact that Paul is the only witness of the risen Lord (see 1 Cor 15:8) whose writings are available to us, Biser explores the place of the resurrection in Paul's life and activity. Among the topics treated in light of the resurrection theme are Paul's experience of salvation, his language, understanding of revelation, concept of faith, spirituality, view of Christian community, and practice of faith.

J. BLANK, *Paulus. Von Jesus zum Christentum. Aspekte der paulinischen Lehre und Praxis* (Munich: Kösel-Verlag, 1982, paper DM 29.80) 216 pp. Bibliographies. ISBN: 3-466-20222-1.

The eight articles in this volume (all but one previously published) concern Paul as Jew and apostle of the Gentiles (1977), why Paul said that by the works of the Law no one is justified (1969), gospel and Law [§ 19-630], Law and Spirit (1976), 1 Corinthians as a question for the churches today, the Eucharist and the community of churches according to Paul [§ 13-635], the concept of sacrifice according to Rom 12:1-2 (1971), and Paul's understanding of Scripture (1976).

R. G. BRATCHER AND E. A. NIDA, *A Translator's Handbook on Paul's Letter to the Ephesians*, Helps for Translators (London—New York—Stuttgart: United Bible Societies, 1982, soft cover) viii and 199 pp. Bibliography. Indexed. ISBN: 0-8267-0143-4.

As is true for all the handbooks in the series, this volume concentrates on exegetical matters of prime importance for translators and indicates possible solutions to translational and linguistic problems. Special attention is given to the structure of the discourse in Ephesians so that translators will understand the logical progression of the sections in the letter and how they contribute to its message as a whole. The texts of Today's English Version and the Revised Standard Version are provided at the beginning of each section, and the TEV is reproduced at the beginning of the discussion of each verse. A glossary of technical exegetical and linguistic terms is included.

T. W. BUCKLEY, *Apostle to the Nations. The Life and Letters of St. Paul: A Biblical Course* (Boston, MA: Daughters of St. Paul, 1981, cloth \$15, paper \$14) xiii and 513 pp., 4 figs., map. Indexed. ISBN: 0-8198-0710-9 (cloth), 0-8198-0711-7 (paper).

Prepared for use with *The Contemporary New Testament Series* (the English version of *En ce*

temps-là, la Bible), this volume begins with chapters on Paul and Hellenism, Paul and Judaism, and the conversion of Saul of Tarsus. Then it provides introductions to and expositions of 1–2 Thessalonians, Galatians, Romans, 1–2 Corinthians, the Captivity letters, and the Pastorals. A glossary of technical terms and questions for discussion concludes each exposition. An earlier form of part of this work was described in *NTA* 24, p. 91.

J. CALLOUD AND F. GENUYT, *La première épître de Pierre: Analyse sémiotique*, *Lectio Divina* 109 (Paris: Cerf, 1982, paper 80 F) 215 pp. ISBN: 2-204-01802-3.

The fruit of a 1978-79 seminar held at the Centre d'Analyse du Discours Religieux (CADIR) in Lyons, this volume is not only a commentary on 1 Peter but also an introduction to the semiotic approach to reading biblical texts. After describing the method of semiotic analysis, the authors present a commentary on 1 Peter according to the following outline: address (1:1-2), benediction (1:3-12), sanctification (1:13-25), edification (2:1-10), subjection (2:11–3:12), deliverance (3:13–4:6), judgment (4:7–5:11), and final salutation (5:12-14). The focus of the commentary is on what the text says and what it means rather than the concerns of classical exegesis. The authors are members of CADIR and teach on the Catholic theological faculty at Lyons.

E. CORSINI, *Apocalisse prima e dopo* (Turin: Società Editrice Internazionale, 1980, paper 9,000 L) xi and 561 pp. ISBN: 88-05-03722-2.

Corsini, who teaches Greek literature at the University of Turin, notes that the book of Revelation concerns the whole of history (not simply its conclusion) as the revelation of Jesus Christ. After a 79-page introduction to Revelation, he gives an Italian translation and exposition of each pericope. The following general outline is adopted: prologue (1:1-8), the seven letters (1:9–3:22), the seven seals (4:1–8:1), the seven trumpets (8:2–11:19), the seven cups (12:1–22:5), and epilogue (22:6-21). P. Rossano has supplied a ten-page preface.

T. J. DEIDUN, *New Covenant Morality in Paul*, *Analecta Biblica* 89 (Rome: Biblical Institute Press, 1981, paper 18,500 L or \$18.50) xiv and 297 pp. Bibliography. Indexed.

The slightly revised version of a doctoral dissertation directed by A. Vanhoye and S. Lyonnet and accepted by the Pontifical Biblical Institute in 1980, this “theological essay substantiated by exegetical argument” deals with important aspects of Christian morality from the Pauline perspective of the new covenant. After establishing that the church’s understanding of itself as God’s people is the theological context of Christian morality, the volume examines the ground and formal content of the new covenant imperative, *agapē* in the new covenant perspective, and love and law in new covenant morality. Five appendixes are included. Deidun recommends Paul’s new covenant perspective for presenting a renewed moral theology that is essentially trinitarian and Christocentric, wholly personal and deeply religious, and capable of synthesizing polarities and avoiding extremes.

L. DE LORENZI (ED.), *Freedom and Love. The Guide for Christian Life (1 Co 8-10; Rm 14-15)*, Monographic Series of “Benedictina,” Biblical-Ecumenical Section 6 (Rome: St. Paul’s Abbey, 1981, paper) 347 pp. Indexed.

These six papers, prepared for the 1978 Pauline colloquium in Rome, concern freedom and love in specific passages from 1 Corinthians and Romans: J. Murphy-O’Connor on freedom or the ghetto (1 Cor 8:1-13; 10:23–11:1), J.-M. Cambier on Christian freedom as both personal and communitarian (Rom 14:1–15:13), G. Galitis on the essence of freedom according to 1 Corinthians 9, F. Hahn on sharing in salvation and the danger of falling away (1 Cor 10:1-22), M. Bouttier on the unity of 1 Corinthians 8–10, and J. Sánchez Bosch on 1 Corinthians as a pastoral work. S. Agourides’s general summary of the final session and the transcripts of discussions inspired by the papers are also included.

F. FLEINERT-JENSEN, *Commentaire de la Première Épître de Jean*, *Lire la Bible* 56 (Paris: Cerf, 1982, paper 40 F) 143 pp. ISBN: 2-204-01848-1.

Intended for a nonspecialist audience, this commentary on 1 John aims to show how the epistle can be read profitably today in the light of scientific exegesis. After a fourteen-page

introduction, a French translation (TOB) and an exposition are given for each pericope: the Word of life (1:1-4), God as light (1:5-7), Jesus Christ the just one (1:8-2:2), etc. The conclusion discusses the presence of God in Jesus Christ and in human beings. Apart from the introduction and conclusion, the material appeared previously in the journal *Le Christianisme au XX^e siècle*.

A. FUNK, *Status und Rollen in den Paulusbriefen. Eine inhaltsanalytische Untersuchung zur Religionssoziologie*, Innsbrucker Theologische Studien 7 (Innsbruck—Vienna—Munich: Tyrolia-Verlag, 1981, paper öS 270 or DM 38) 224 pp. Bibliography. Indexed. ISBN: 3-7022-1399-6.

The revised version of a doctoral dissertation directed by J. Morel and accepted in 1976 by the Institutum Philosophicum of the theological faculty at the University of Innsbruck, this volume first offers conceptual and methodological observations on the sociology of religion. Then it examines Paul's letters in terms of what they reveal about behavioral expectations, functions, status and division of roles among men and women, social classes, etc. Funk shows how the use of concepts and methods developed in the sociology of religion leads to more exact descriptions of phenomena and generates new ideas. He also notes that Paul's religious outlook included both stabilizing and destabilizing factors with regard to social institutions.

W. E. HULL, *Beyond the Barriers* (Nashville, TN: Broadman, 1981) 143 pp., 3 figs. LCN: 77-090222. ISBN: 0-8054-5580-9.

This investigation of reconciliation in Christ focuses on Eph 2:11-22 (especially v. 14) and the nuances of the temple metaphor as they bear on hostilities between groups in society. After discussing Christ the wall-breaker, Hull shows how Christ leads people beyond social, sexual, sacral, and spiritual barriers. The final chapter portrays Christ as the builder of walls that unite people in peace and give them equal access to the Father in one Spirit (see Eph 2:18). Hull is pastor of the First Baptist Church in Shreveport, LA.

B. N. KAYE, *The Thought Structure of Romans with Special Reference to Chapter 6* (Fort Worth, TX: Schola Press, 1979, paper) ix and 203 pp. Bibliography.

Prepared as a doctoral dissertation under the direction of B. Reicke and accepted by the theological faculty at the University of Basel in 1975, this investigation of the place of chap. 6 in the developing thought-structure of Romans first considers the argument in Romans 1-5, Romans 5 as a bridge chapter, and the pattern of argument in Romans 6. Then the major elements of the argument in chap. 6 are examined in relation to the rest of the letter: sin, baptism, relationship with Christ, law and grace, and slavery. Kaye concludes that the way Paul moves his line of thought shows that "his bondage to Jesus Christ [made] him think through the real meaning of his gospel in human experience in order to bring about the obedience of faith among all nations for the sake of the name of Christ."

H. A. KENT, *A Heart Opened Wide: Studies in II Corinthians*, New Testament Studies (Grand Rapids: Baker, 1982, paper \$4.95) 205 pp., 10 figs., 2 maps. Bibliography. ISBN: 0-8010-5438-9.

In his seven-page introduction, the author discusses the church at Corinth, the background of 2 Corinthians, its literary unity, and its structure. The exposition of the epistle follows this general outline: greeting and thanksgiving (1:1-11), Paul's relations with the Corinthians (1:12-7:16), the collection for the poor Christians in Jerusalem (8:1-9:15), and Paul's apostolic authority (10:1-13:14). Kent is president of Grace College and Grace Theological Seminary in Winona Lake, IN.

R. KIEFFER, *Foi et justification à Antioche. Interprétation d'un conflit (Ga 2, 14-21)*, *Lectio Divina* 111 (Paris: Cerf, 1982, paper 89 F) 164 pp. Indexed. ISBN: 2-204-01787-6.

The first part of this examination of the conflict between Peter and Paul at Antioch presents an exegesis of Gal 2:14b-21: preliminary questions, analysis of the six sequences of the discourse, and the essential ideas. The second part considers the conflict at Antioch and Paul's description of it in the history of exegesis from the Fathers to Thomas Aquinas, and from Luther to modern times. The third part compares Gal 2:14b-21 with other Pauline and post-

Pauline texts on justification by faith. Kieffer, professor of NT exegesis at the University of Lund, is also the author of *Le primat de l'amour* (1975).

W. KLAIBER, *Rechtfertigung und Gemeinde. Eine Untersuchung zum paulinischen Kirchenverständnis*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments 127 (Göttingen: Vandenhoeck & Ruprecht, 1982, cloth DM 74, paper DM 58) 306 pp. Bibliography. ISBN: 3-525-53296-2 (paper).

The revised version of a doctoral dissertation directed by E. Käsemann and accepted by the Evangelical theological faculty at Tübingen in 1972, this volume explores the question, Was Paul's ecclesiology only a provisional sketch or was it closely connected with the other themes of his theology? After introducing the "riddle" of Pauline ecclesiology, the author discusses the starting point of Pauline ecclesiology: community from the gospel, Christ as the basis of community life, the eschatological situation of the community, the validity of the promise, and faith and the Spirit. Then he examines the formative principles of Pauline ecclesiology: gospel and office, charisma and ministry, justification and law, and freedom and responsibility. An excursus on justification and community at Qumran is followed by a chapter on the social, critical, and ecumenical-missionary implications of Paul's doctrine of justification for ecclesiology today.

W. R. G. LOADER, *Sohn und Hoherpriester. Eine traditions-geschichtliche Untersuchung zur Christologie des Hebräerbriefes*, Wissenschaftliche Monographien zum Alten und Neuen Testament 53 (Neukirchen-Vluyn: Neukirchener, 1981, DM 52) viii and 286 pp. Bibliography. ISBN: 3-7887-0646-5.

The abbreviated and revised version of a doctoral dissertation directed by F. Hahn and accepted by the Evangelical theological faculty at Mainz in 1972, this tradition-historical investigation of the Christology in Hebrews first considers Jesus as Son: Jesus the exalted one, the resurrection and parousia of Jesus, the divine dignity of Jesus, and Jesus the one who became human. Then it discusses Jesus the high priest: Jesus the intercessor, the self-offering of Jesus, and Jesus' high-priestly office and the tradition. Loader, who teaches at Perth Theological Hall in Australia, concludes by relating the Christology of Hebrews to the situation of the Hellenistic-Jewish-Christian community to which it was first addressed.

P. MADROS, *Susceptibilité et humilité de saint Paul dans sa seconde lettre aux Corinthiens* (Jerusalem: Franciscan Printing Press, 1981, paper) 64 pp. Bibliography. Indexed.

This investigation of Paul's personality as it is presented in 2 Corinthians perceives him as a devout person who flared up (Paul's sensitivity), a giant who fell on his knees (his humility), and a balanced person who conquered himself (his sensitivity and humility). Madros concludes that the secret of the fruitful coexistence of contrary impulses within Paul was his love for Christ and for the faithful. A. Vanhoye has contributed a foreword.

G. MAIER, *Die Johannesoffenbarung und die Kirche*, Wissenschaftliche Untersuchungen zum Neuen Testament 25 (Tübingen: Mohr-Siebeck, 1981, DM 178) ix and 676 pp. Bibliography. Indexed. ISBN: 3-16-144132-X.

This investigation of the role that the book of Revelation has played in the history of the church contains five major parts: the struggle of the ancient church (Papias and the presbyters of Asia Minor, Gaius of Rome and the so-called Alogi, Dionysius of Alexandria and Eusebius), the reinterpretation in the West (Ticonius, Augustine), before and during the Reformation (before the breakthrough, the Baptist movements, Luther), the age of Pietism (before Spener, Spener and early German Pietism, Württemberg before Bengel, Bengel, after Bengel), and from the Enlightenment to the present (the breakthrough of historical criticism, Schleiermacher and Baur, the "after-hold" of the 19th century, liberalism, dialectical theology, the so-called biblicism between 1885 and 1935, further historical-critical work). Maier, author of *Das Ende der historisch-kritischen Methode* (1974) and *Matthäus-Evangelium* (1979-80), observes that in every period of church history the book of Revelation has been a touchstone of eschatological concepts and hermeneutical positions.

L. MONLOUBOU, *Saint Paul et la prière. Prière et évangélisation*, Lectio Divina 110 (Paris: Cerf, 1982, paper 48 F) 137 pp. ISBN: 2-204-01786-8.

Monloubou, professor of Scripture at the Institut Catholique de Toulouse and author of *La prière selon saint Luc* (1976), first considers Paul's references to the forms of prayer (supplication, thanksgiving, praise), prayer in relation to the Holy Spirit and love of neighbor, and the transition from the gift of grace to thanksgiving (Col 2:6-4:6; Eph 1:15-23). The second part of the volume focuses on the specific prayers in 1 Thes 1:2-5; 2:13; 3:9-13; 2 Thes 1:3-5; 1:11-12; 2:13-14; 1 Cor 1:4-9; Phil 1:3-6; 1:9-11; 2 Cor 1:3-11; Rom 1:8-15; Col 1:3-14; and Phlm 4-6. Special attention is paid to Paul's insistence on the apostolic dimension of prayer.

B. OLSSON, *Första Petrusbrevet*, Kommentar till Nya Testamentet 17 (Stockholm: EFS-förlaget, 1982) 212 pp., map. Bibliography. Indexed. ISBN: 91-7080-526-1.

For each pericope in 1 Peter this volume presents a Swedish translation, notes (on words and phrases, textual matters, philology, etc.), a literary analysis, and an exposition. The following general outline is adopted: senders and receivers (1:1-2), song of praise and joy (1:3-12), a holy life (1:13-25), a life together (2:1-10), Christians in the world (2:11-3:12), a victorious mission (3:13-22), the time that still remains (4:1-11), full confidence in suffering and glory (4:12-5:11), and epistolary conclusion (5:12-14). Fourteen excursuses are interspersed throughout the commentary, and "introductory" issues are treated in a nine-page final chapter. Olsson, author of *Structure and Meaning in the Fourth Gospel* (1974), is docent in NT exegesis at Uppsala.

S. PEDERSEN, *Kærligheden hedder Kristus. En gudstjenestens etik (1. Korinter 13)*, Økumene 14 (Århus: Forlaget Aros, 1980, paper 36.60 D. kr.) 48 pp. ISBN: 87-7003-381-1.

After characterizing 1 Corinthians 13 as an eschatological text, this booklet presents an exposition of the passage under the following headings: love as the absolutely necessary presupposition (vv. 1-3), the ways of love (vv. 4-7), the this-worldly nature of the gifts of grace (vv. 8-12), and love as the main idea (v. 13). The last chapter focuses on the ethic of worship in 1 Corinthians.

B. PRETE, *Matrimonio e continenza nel cristianesimo delle origini. Studio su 1 Cor. 7,1-40*, Studi biblici 49 (Brescia: Paideia, 1979, paper 5,000 L) 280 pp. Bibliography. Indexed.

Prete, the author of *Il primato e la missione di Pietro* (1969), first discusses 1 Corinthians as a whole, the characters and concerns of chap. 7, the religious situation of the Corinthian community, and the structure of chap. 7. Then he offers an exegetical analysis of the four major sections in 1 Cor 7:1-40 under these headings: Christian marriage according to the estimation of the apostle (vv. 1-7), teachings about marriage to the new converts of Corinth (vv. 8-24), the apostle's discourse regarding virgins (vv. 25-38), and the widows and their new marriages (vv. 39-40).

C. T. RHYNE, *Faith Establishes the Law*, SBL Dissertation Series 55 (Chico, CA: Scholars Press, 1981, paper \$13.50) x and 193 pp. Bibliography. LCN: 81-1794. ISBN: 0-89130-483-5.

Prepared as a doctoral dissertation under the direction of P. J. Achtemeier and presented to Union Theological Seminary in Richmond, VA, in 1979, this volume investigates Paul's understanding of the status of the Law as one of the basic elements of continuity between Judaism and Christianity. After reviewing recent scholarship on Paul's view of the status of the Law in the church, the author describes the two opposing ways in which scholars construe Rom 3:31 in the context of the epistle, conducts an exegesis of the verse's immediate context (Rom 3:21-4:25), and examines another key Pauline text (Rom 10:4) about the status of the Law in the church. Rhyme concludes that the idea of faith establishing the Law (Rom 3:31) was Paul's way of spotlighting and explaining the validity of the Law in the Christian community.

E. SCHWEIZER, *The Letter to the Colossians. A Commentary*, trans. A. Chester (Minneapolis, MN: Augsburg, 1982, paper \$12.95; London: SPCK) 319 pp. Bibliography. Indexed. LCN: 81-65657. ISBN: 0-8066-1893-0 (Augsburg), 0-281-03856-2 (SPCK).

The English version of *Der Brief an die Kolosser* [NTA 21, p. 206], this volume presents an

introduction to the epistle, a detailed commentary on it, a discussion of its historical and theological impact (with respect to Christology, soteriology, and ethics), and concluding remarks on new insights for understanding it. Schweizer is professor of NT at Zurich.

F. F. SEGOVIA, *Love Relationships in the Johannine Tradition. Agapē/Agapan in I John and the Fourth Gospel*, SBL Dissertation Series 58 (Chico, CA: Scholars Press, 1982, paper \$15) xiii and 319 pp. Bibliography. LCN: 81-9407. ISBN: 0-89130-533-5.

Accepted as a doctoral dissertation (directed by E. Schüssler Fiorenza) by the University of Notre Dame in 1978, this study takes as its point of departure the hypothesis that the author of 1 John was actively engaged in the redaction of the Fourth Gospel. After reviewing research on several topics (the Johannine community, the relationship between 1 John and the Fourth Gospel, love in the Johannine literature), it considers the meaning of *agapē* and *agapan* in 1 John, those sections of the farewell discourse (Jn 15:1-17; 13:34-35; 15:18-16:15) that J. Becker assigns to a life situation like that of 1 John, and the remaining *agapē*-passages in the Fourth Gospel. Segovia concludes that the redactor working in the setting presupposed by 1 John sprinkled Jesus' farewell discourse with assertions of the centrality of Jesus' death to the life of the community, and traced the love command to the lips of Jesus as he prepared the disciples for his departure.

S. K. STOWERS, *The Diatribe and Paul's Letter to the Romans*, SBL Dissertation Series 57 (Chico, CA: Scholars Press, 1981, paper \$13.50) xvii and 261 pp. Bibliography. LCN: 81-5314. ISBN: 0-89130-494-0.

Prepared as a doctoral dissertation under the direction of A. J. Malherbe and presented to Yale University, this study first surveys the history of research on the diatribe, sets forth prolegomena to a solution of the problem of the diatribe, and reassesses the major sources for the diatribe. Then it compares the form and function of the dialogical elements in the diatribe and in Romans: address to the imaginary interlocutor, objections and false conclusions, and dialogical exchange and *exemplum* in Rom 3:27-4:25. Stowers concludes that the dialogical style of indictment and protreptic in Romans was designed for those who had already made a basic commitment to Christianity, and is thus evidence for what might best be described as Paul's "school" preaching.

J. W. THOMPSON, *The Beginnings of Christian Philosophy: The Epistle to the Hebrews*, Catholic Biblical Quarterly Monograph Series 13 (Washington, DC: Catholic Biblical Association of America, 1982, paper \$5.50) vii and 184 pp. Bibliography. Indexed. LCN: 81-12295. ISBN: 0-915170-12-4.

Convinced that attention to the consistent pattern of argumentation and the set of metaphysical assumptions in Hebrews can help solve the riddle presented by the epistle, the author investigates Heb 5:11-14 and Greek *paideia*, the eschatology of Hebrews as seen in 12:18-29 [see § 20-578], faith in Hebrews, the *katapausis*-motif in Hebrews, chap. 9 and Hellenistic concepts of sacrifice [§ 24-926], the conceptual background and purpose of the midrash in chap. 7 [§ 22-510], the structure and purposes of the catena in 1:5-13 [see § 21-190], and "outside the camp" according to 13:9-14 [§ 22-881]. Thompson, who first applied his approach to Hebrews in a doctoral dissertation accepted in 1974 by Vanderbilt University in Nashville, TN, concludes that the apparent strangeness of Hebrews reflects the metaphysical assumptions and categories developed at Alexandria and perhaps elsewhere in the eastern Mediterranean.

A. VÖGTLE, *Das Buch mit den sieben Siegeln. Die Offenbarung des Johannes in Auswahl gedeutet* (Freiburg—Basel—Vienna: Herder, 1981, paper DM 22) 187 pp. ISBN: 3-451-19426-0.

Written for a nonspecialist audience, this exposition of the book of Revelation is presented according to the following outline: foreword (1:1-3), epistolary introduction (1:4-8), the introductory vision of Christ (1:9-3:22), the heavenly overture to the visions of the end-events (4:1-5:14), the opening of the seven seals (6:1-7:17), the seventh seal and the seven trumpets (8:1-11:19), the severe affliction of the church (12:1-13:18), the encouraging answer of heaven (14:1-20), the vision of the seven bowls (15:1-16:21), the sequence of visions of the last judgment (17:1-20:15), the vision of the fully redeemed community of salvation (21:1-22:5), and

epistolary conclusion (22:6-21). The exposition given here is a somewhat revised version of a series of articles published in *Christ in der Gegenwart*. Vögtle is preparing a more extensive and scholarly commentary on Revelation for the Regensburger Neues Testament series.

D. VON ALLMEN, *La famille de Dieu. La symbolique familiale dans le paulinisme*, Orbis Biblicus et Orientalis 41 (Fribourg: Editions Universitaires, 1981, 78 Sw. fr.; Göttingen: Vandenhoeck & Ruprecht) lxxvii and 330 pp. Bibliography. Indexed. ISBN: 2-8271-0200-5 (EU), 3-525-53349-7 (V&R).

Accepted as a doctoral dissertation (directed by P. Bonnard) by the theological faculty at the University of Lausanne, this volume first surveys the possibilities and problems involved in studying images in the Pauline epistles and then focuses on the images of the family in Paulinism. Special attention is given to the family of Abraham and the family of God in Galatians 3-4 and Romans 4 and 8. Then the themes of the familial cycle in the Pauline corpus are treated systematically: "you are sons," brothers and sisters, Jesus the Son of God, Paul and his children, the slave in the family, God the Father, and the marriage of Christ and the church. The final chapters deal with Paul the image-maker and the relation between theology and metaphorical language.

O. WISCHMEYER, *Der höchste Weg. Das 13. Kapitel des 1. Korintherbriefes*, Studien zum Neuen Testament 13 (Gütersloh: Mohn, 1981, paper DM 84) 256 pp. Bibliography. Indexed. ISBN: 3-579-00080-2.

The thoroughly revised and updated version of a doctoral dissertation directed by E. Dinkler and accepted by the theological faculty at the University of Heidelberg in 1973, this study of 1 Corinthians 13 first examines the immediate context and offers a verse-by-verse exegesis of the chapter. Then it considers the language, style, and form of 1 Corinthians 13. Wischmeyer concludes that the text was composed by Paul, that it belongs to Paul's correspondence with the church at Corinth, and that its original position was between chaps. 12 and 14. Wischmeyer's recent article on the occurrences and meaning of *agapē* in non-Christian antiquity appeared in *ZeitNTWiss* [§ 23-774].

BIBLICAL THEOLOGY

D. S. ALLISTER, *Sickness and Healing in the Church*, Latimer Studies 11 (Oxford: Latimer House, 1981, paper £1) 46 pp. Bibliography.

This booklet presents the biblical teaching on sickness and healing in a way that tries to deal with our situation today and the questions people ask. It discusses healing miracles in the NT, health and salvation in the Bible, God's purpose in suffering, prayer that God's will be done, the prayer of faith according to Jas 5:7-20, and Christian ministry to the sick.

R. BÄRENZ (ED.), *Die Kirche und die Zukunft des Christentums* (Munich: Kösel-Verlag, 1982, paper DM 14.80) 96 pp. ISBN: 3-466-20225-6.

The question whether the church has a future is approached from three perspectives: R. Schnackenburg on the future of the church according to the NT, H. Fries on the future of the church and the church of the future in light of systematic theology, and F.-X. Kaufmann on the future of Christianity in the context of sociology. The editor has provided a seven-page foreword.

J. B. BAUER (ED.), *Encyclopedia of Biblical Theology. The Complete Sacramentum Verbi*, trans. J. Blenkinsopp et al. (New York: Crossroad Publishing Co., 1981, \$32.50) xxxvii and 1141 pp. Bibliographies. Indexed. LCN: 81-626. ISBN: 0-8245-0042-3.

The three volumes in the 1970 English edition of this dictionary of biblical theology [NTA 15, p. 246] have been reduced in size (but not abridged) and combined into a single volume. The German original was first published in 1959 under the title *Bibeltheologisches Wörterbuch* and again in 1962 in an expanded form. The revised and further expanded third edition, which

appeared in 1967, served as the basis for the English version. The English translators (J. Blenkinsopp, D. J. Bourke, N. D. Smith, and W. P. van Stigt) used the Revised Standard Version, adapted and updated the bibliographies, and enlarged the indexes.

W. G. BOULTON, *Is Legalism a Heresy? The Legacy of the Pharisees in Christian Ethics* (New York—Ramsey, NJ: Paulist, 1982, paper \$6.95) vi and 130 pp. LCN: 81-85386. ISBN: 0-8091-2431-9.

Boulton, associate professor of religion at Hope College in Holland, MI, argues that the Jewish legal tradition shaped by the Pharisees contains long-neglected and substantial resources for Christian political ethics. After discussing the Pharisees and their Law and explaining Pharisaic Christianity, he suggests postures that Pharisaic Christians might take regarding worship, government, peace, the family, homosexuality, and consumption. The last two chapters examine the weakness of Pharisaic Christianity and its ecumenical significance.

R. L. CATE, *Old Testament Roots for New Testament Faith* (Nashville, TN: Broadman, 1982, paper \$5.95) 298 pp. Bibliography. Indexed. LCN: 80-70914. ISBN: 0-8054-1220-4.

Cate, associate professor of OT at Golden Gate Baptist Theological Seminary in Mill Valley, CA, explores the OT roots of NT faith with special emphasis on the common commitments of the OT books. The major topics treated are the knowledge of God, the nature of God, the God who acts, the God who chooses, humans as God's creatures, human rebellion, the redeeming God and penitent human beings, divine promises and human hopes, worship, the servants of God, beyond the OT, and interpreting the OT.

M. L. COOK, *The Jesus of Faith: A Study in Christology*, Theological Inquiries (New York—Ramsey, NJ—Toronto: Paulist, 1981, paper \$6.95) vii and 208 pp. LCN: 80-84510. ISBN: 0-8091-2349-5.

This exploration in Christology proceeds from the assumptions that (1) Christianity is essentially historical, and (2) historical consciousness cannot simply be reduced to the historical-critical method. After discussing the question of continuity between Jesus and faith, it treats the ministry of Jesus (mission, word, deed, fate), the decisive eschatological event, and the proclaimer as proclaimed. The last chapter examines some contemporary approaches to Christology: incarnation (P. Schoonenberg), resurrection (W. Pannenberg), crucifixion (J. Moltmann), and historical word (P. Hodgson). Cook has taught systematic theology at the Jesuit School of Theology in Berkeley, CA, since 1972.

J. S. CROATTO, *Exodus: A Hermeneutics of Freedom*, trans. S. Attanasio (Maryknoll, NY: Orbis Books, 1981, paper \$4.95) vi and 89 pp. Indexed. LCN: 80-26148. ISBN: 0-88344-111-X.

In seeking to orchestrate a method of rereading the Bible from the standpoint of the Latin American situation, the author concentrates on how the kerygma of liberation is treated in the Bible and how it can serve as a model for the hermeneutical process. Particular attention is given to the exodus event as "a focal point of the first magnitude and an inexhaustible light." After explaining P. Ricoeur's approach to philosophical and religious hermeneutics, Croatto discusses the exodus as event and word, creation for freedom according to Genesis 1-2, the prophet as the "conscientizer" of alienated humanity, Christ as liberator of the oppressed, and Paul's teaching on radical human liberation. Croatto is professor of OT studies and Hebrew at the Instituto Superior Evangelico de Estudios Teologicos in Buenos Aires. The Spanish original of the book was entitled *Liberación y libertad: pautas hermenéuticas* (1978).

H. GESE, *Essays on Biblical Theology*, trans. K. Crim (Minneapolis, MN: Augsburg, 1981, paper \$12.50) 256 pp. Indexed. LCN: 81-65658. ISBN: 0-8066-1894-9.

The English translation of *Zur biblischen Theologie* [NTA 21, p. 344], this volume contains Gese's essays on the biblical view of Scripture, death in the OT, the Law, the atonement, the origin of the Lord's Supper, the Messiah, the Prologue to the Fourth Gospel, and the question of the need for a world view. Gese is professor of OT on the Evangelical theological faculty at Tübingen.

A. H. J. GUNNEWEG AND W. SCHMITHALS, *Authority*, trans. J. E. Steely, Biblical Encounters Series (Nashville, TN: Abingdon, 1982, paper \$8.95) 223 pp. LCN: 81-12889. ISBN: 0-687-02314-9.

The English version of *Herrschaft* [NTA 25, p. 100], this volume treats the theme of authority in the Bible under three major headings: authority as a divine provision for salvation, biblical encounter with authority, and earthly dominion under God. The authors conclude that the distinction between what belongs to God and what belongs to Caesar is the specific biblical message on the question of authority.

W. E. HULL, *Love in Four Dimensions* (Nashville, TN: Broadman, 1982, paper \$3.95) 112 pp. LCN: 81-68043. ISBN: 0-8054-5335-0.

Hull, formerly professor of NT interpretation at Southern Baptist Theological Seminary in Louisville, KY, and now pastor of First Baptist Church in Shreveport, LA, looks at the four dimensions of God's love sketched in Eph 3:14-19 and given substance in Jn 3:16: its breadth, length, depth, and height. The final chapter explores the connection between love and faith established in the two NT passages.

A. M. HUNTER, *Preaching the New Testament* (London: SCM, 1981; Grand Rapids: Eerdmans, 1982, paper \$4.95) viii and 148 pp. LCN: 81-19482. ISBN: 0-8028-1919-2.

The thirty-four sermons contained in this volume are based on NT exegesis and directed toward making "the old, old story" of the Bible good news for sin-sick and bewildered people today. They treat Christian faith and the riddle of the world (Jn 1:1-18), why be a Christian (1 Pet 3:15), what we think of Christ (Mt 22:42), what Christianity is (Col 1:4-5), the waiting father (Lk 15:11-32), etc. Four of the sermons were originally published in Hunter's *Teaching and Preaching the New Testament* (1963).

G. A. KELLY (ED.), *Catholic Ministries in Our Time* (Boston, MA: Daughters of St. Paul, 1981, cloth \$4, paper \$3) 149 pp. Indexed. LCN: 80-22927. ISBN: 0-8198-1400-8 (cloth), 0-8198-1401-6 (paper).

This volume contains the texts of six lectures given in 1979 by the faculty of the Institute for Advanced Studies in Catholic Doctrine at St. John's University in New York. The one article directly pertaining to the NT is by M. Miguens on apostolic succession in the NT. The other contributors are G. A. Kelly, R. I. Bradley, J. A. Hardon, B. A. Williams, and E. M. Kevane.

V. KESICH, *The First Day of the New Creation: The Resurrection and the Christian Faith* (Crestwood, NY: St. Vladimir's Seminary Press, 1982, paper) 206 pp., 7 plates. Bibliography. Indexed. LCN: 81-21516. ISBN: 0-913836-78-8.

Kesich, professor of NT at St. Vladimir's Seminary, first reviews modern discussion of the resurrection of Jesus and surveys the background to the NT understanding of resurrection in Jewish and Greco-Roman religion. Then he considers the NT evidence for the resurrection under the following headings: the cross and the tomb, the empty tomb on the third day, "he appeared unto many," "he appeared to me" on the road to Damascus, the bodily resurrection, and "now is the Son of Man glorified." The appendix provides an English translation of John Chrysostom's Easter homily.

H.-J. KLAUCK, *Hausgemeinde und Hauskirche im frühen Christentum*, Stuttgarter Bibelstudien 103 (Stuttgart: Katholisches Bibelwerk, 1981, paper DM 22.80) 120 pp. Bibliography. Indexed. ISBN: 3-460-04031-9.

After discussing the term *oikia*, this volume considers the house community in early Christian literature (Pauline letters, Acts, Synoptic Gospels, post-Pauline letters), the house church in the pre-Constantinian period, and history-of-religions analogies in the pagan world and Judaism. Klauck, who expressed some of his views on this topic in a recent article in *MünchTheolZeit* [§ 25-1043], concludes that the house community was the central establishment and cornerstone of the local Christian community, the base of missionary activity, the gathering place for the Lord's Supper, the space for prayer, the place of catechetical instruction, and the pledge of Christian fellowship.

W. G. KÜMMEL, *Promise and Fulfillment. The Eschatological Message of Jesus* [1957], trans. D. M. Barton (London: SCM, 1981, paper; New York: Oxford University Press, \$10.95) 168 pp. Bibliography. Indexed. ISBN: 0-334-01320-8.

A reprint of the 1957 English translation of *Verheissung und Erfüllung* (3rd ed., 1956), which was first published in 1945 and then thoroughly revised in 1953. The four chapters in this now classic study of Jesus' eschatological teaching discuss the imminent future of the kingdom of God, the eschatological promise (not apocalyptic instruction), the presence of the kingdom of God, and the meaning of Jesus' eschatological message. Kümmel concludes that in Jesus the kingdom of God came into being and in him it will be consummated.

X. LÉON-DUFOUR, *Le partage du pain eucharistique selon le Nouveau Testament*, Parole de Dieu 21 (Paris: du Seuil, 1982, paper 75 F) 380 pp. Bibliography. Indexed. ISBN: 2-02-006151-1.

This inquiry into sharing the eucharistic bread according to the NT first examines the eucharistic practice of the early Christians: the eucharistic assemblies, the Lord's Supper and its celebration, and the NT accounts of Jesus' Last Supper (Mt 26:26-29; Mk 14:22-25; Lk 22:14-20; 1 Cor 11:23-25). Then it investigates the cultic and testamentary traditions of the Last Supper, the three major components of the so-called words of institution (remembrance, bread, cup), and the relation of the traditions to the event. The third part discusses the various NT presentations of the Last Supper: Mark, Paul, Luke, and John. By way of conclusion, Léon-Dufour provides an "overture" and two appendixes, one on Jewish ceremonial meals and the other on the Lord's Supper and the Jewish Passover meal.

S. C. MOTT, *Biblical Ethics and Social Change* (New York—Oxford: Oxford University Press, 1982, cloth \$17.95, paper \$6.95) xviii and 254 pp. Indexed. LCN: 81-11026. ISBN: 0-19-502947-X (cloth), 0-19-502948-8 (paper).

Mott, professor of Christian social ethics at Gordon-Conwell Theological Seminary in South Hamilton, MA, maintains that the heart of biblical thought mandates efforts to correct economic and social injustices in our communities. In developing this premise, he first builds a biblical theology of social involvement by exploring the recognition in Scripture of the social reality of evil, God's grace and our action, love and society, God's justice and ours, and the idea of God's reign as only partially present yet at work in all spheres of life. Then he traces the ways in which Christians bring about social change: evangelism, the church as countercommunity, strategic noncooperation, political revolution, and creative reform through politics.

J. PAWLIKOWSKI, *Christ in the Light of the Christian-Jewish Dialogue*, Studies in Judaism and Christianity, A Stimulus Book (New York—Ramsey, NJ: Paulist, 1982, paper \$7.95) vi and 168 pp. Indexed. LCN: 81-83186. ISBN: 0-8091-2416-5.

Convinced of the need for a profound reexamination of the christological question if the church is to construct a solid and positive theology of Judaism, the author discusses the place of Christology in the Christian-Jewish encounter, Christology and Judaism in current systematic theology, the connection and separation between Jesus' teaching and Pharisaic Judaism, christological development and the uniqueness of Christianity, Christology in light of the Auschwitz experience, and Christian mission and the Jewish people. Pawlikowski is professor of social ethics at the Catholic Theological Union in Chicago.

L. J. RICHARD, *A Kenotic Christology. In the Humanity of Jesus The Christ, The Compassion of Our God* (Washington, DC: University Press of America, 1982, paper) viii and 334 pp. Indexed. LCN: 81-40915. ISBN: 0-8191-2200-9.

Richard, professor of systematic theology at Weston School of Theology in Cambridge, MA, contends that an emphasis on the cross and the common human experience of suffering can lead to a relatively adequate contemporary expression of the event of Jesus Christ. In constructing his kenotic Christology, Richard considers Jesus Christ in a technological age, the Jesus of history and the Christ of faith, Jesus (his life, ministry, and message), the form of a servant, the theological implication of the development of Christology, kenotic Christology (its history, problematics, and possibilities), person and suffering (kenotic anthropology), the suffering

humanity of Jesus Christ (kenosis and cross), the God of Jesus (a God with us), Jesus Christ (God for us), and the humanity of Jesus Christ and our humanity.

W. H. SCHMIDT AND J. BECKER, *Zukunft und Hoffnung*, Biblische Konfrontationen 1014 (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1981, paper DM 20) 202 pp. Bibliography. Indexed. ISBN: 3-17-002011-0.

The treatment of future and hope in the OT focuses primarily on themes: promises to the patriarchs and Moses, judgment and salvation, promise for the people, promise for the nations, the powerlessness of the messiah, salvation for creation, hope against death, renewal of humanity, hope in the Psalms and wisdom literature, and God's kingship. The part devoted to the NT situates the themes within a historical framework: the near reign of God in Jesus' preaching, the experience of Easter and of the Spirit as the basis of new hope among the first generations of early Christians, Paul as theological representative of the first generation of early Christians, and early Christianity after Paul's death. Schmidt is professor of OT at the University of Marburg, and Becker is professor of NT at the University of Kiel.

R. SCHNACKENBURG AND W. PANNENBERG, *Ostern und der neue Mensch* (Freiburg—Basel—Vienna: Herder, 1981, paper DM 9.80) 87 pp. ISBN: 3-451-19193-8.

Schnackenburg's essay on the resurrection of Jesus and the modern person treats the discovery and confession of the risen Lord, the existential witness of the Easter accounts, allowing oneself to be taken into the dying and rising of Christ, experiencing the power of Christ's resurrection, recognizing Jesus Christ as the one who gives life, being ready to hear the Easter message, and the encounter that makes us into new people. Pannenberg's essay considers the resurrection of Jesus and the future of humanity from a theological perspective.

R. SMEND AND U. LUZ, *Gesetz*, Biblische Konfrontationen 1015 (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1981, paper DM 18) 156 pp. ISBN: 3-17-002015-3.

After a 36-page treatment of the Law in the OT and a 13-page discussion of its place in Judaism, this volume considers the NT evidence: Jesus' understanding of the Law, the Christian affirmation of the Law (Jewish Christianity, Mt), various negative responses to the Law (the Stephen-circle, Paul, Hebrews, Markan traditions, Jn), and the period after the struggle with Judaism (post-Pauline letters, Lk-Acts, faith as law). Smend, professor of OT at Göttingen, and Luz, professor of NT at Bern, point to a structural analogy in the Bible between Law and grace.

W. STEGEMANN, *Das Evangelium und die Armen. Über den Ursprung der Theologie der Armen im Neuen Testament*, Kaiser Traktate 62 (Munich: Kaiser, 1981, paper DM 7.80) 68 pp. ISBN: 3-459-01393-1.

This investigation of the origin of the "theology of the poor" in the NT first considers how the poor are described. Then it discusses Jesus' good news for the poor with reference to social conditions in Palestine and the Roman empire. The third chapter reflects on the theme "the gospel of the poor and we rich Christians." Stegemann is also the author (with L. Schottroff) of *Jesus von Nazareth—Hoffnung der Armen* (1978).

W. C. WEINRICH, *Spirit and Martyrdom. A Study of the Work of the Holy Spirit in Contexts of Persecution and Martyrdom in the New Testament and Early Christian Literature* (Washington, DC: University Press of America, 1981, cloth \$20.75, paper \$11.75) xiv and 320 pp. Bibliography. Indexed. LCN: 80-5597. ISBN: 0-8191-1655-6 (cloth), 0-8191-1656-4 (paper).

The slightly revised version of a doctoral dissertation directed by B. Reicke and accepted in 1977 by the theological faculty at the University of Basel, this examination of the relationship between the Holy Spirit and the sufferings of early Christians contains chapters on the OT and intertestamental literature, the NT (Synoptic Gospels, Fourth Gospel, Acts, Paul's epistles, 1 Peter, Hebrews, 1 John, Revelation), the letters of Ignatius, *Martyrdom of Polycarp*, the letter of the martyrs of Lyons and Vienne (*Hist. eccl.* 5.1-2), *Passion of Perpetua and Felicitas*, and Tertullian's writings. Weinrich concludes that in earliest Christianity the Spirit was understood as the agency either of Jesus' victorious reign over death or of Jesus' victory in the cross, that

Christ the risen one did battle through the Spirit for and in the martyr, and that the essentially christological and eschatological perspective was lost rather soon.

F. YOUNG, *Can These Dry Bones Live?* (London: SCM, 1982, paper £2.95) x and 114 pp. ISBN: 0-334-01912-5.

After expressing her conviction that a rediscovery of what it means to study the Bible and think theologically is essential for healthy life in the church, the author provides a specimen study on the meaning of atonement: the problems connected with the traditional answers to the problem of evil, the relation of the atonement to the redemption of all creation, apocalyptic thinking as the context for understanding the biblical materials about atonement, and the task of appropriating biblical and theological teaching today. Young is lecturer in NT studies at Birmingham University (UK).

THE WORLD OF THE NEW TESTAMENT

Y. Aharoni Memorial Volume, ed. B. Mazar, Eretz-Israel Archaeological, Historical and Geographical Studies 15 (Jerusalem: Israel Exploration Society, 1981, \$40; Tel Aviv: Institute of Archaeology, Tel Aviv University) vii and 419 pp., and viii and 89 pp. Illustrated.

This volume presents forty-four articles in Modern Hebrew and twelve articles in English, German, and French in memory of the late Professor Aharoni. The papers most relevant to the NT world are by P. Bar-Adon on the Hasmonean fortresses and the status of Khirbet Qumran, G. Foerster on John Hyrcanus I's conquests in Moab and the identification of Samaga-Samoge, Y. Meshorer on the *cista mystica* and worship of Kore-Persephone at Samaria, S. Dar on roads and forts in the Beth Lidd region of Samaria, Y. Hirschfeld on ancient winepresses in the area of Ayalon Park, D. Barag on Kefar Ata as Josephus' "missing fortress," D. Bahat on David's Tower and its name in Second Temple times, A. Kloner on 1st-century A.D. Jewish burial caves in Ha'ari Street in Jerusalem, R. Hachlili on a Jerusalem family in Jericho [see § 23-1013], J. Kaplan on evidence of the Trajanic period at Jaffa, and F. M. Cross on a 3rd-century B.C. Aramaic ostrakon from excavations in Jerusalem.

J. M. ALLEGRO, *The Dead Sea Scrolls and the Christian Myth* (North Pomfret, VT: David & Charles, 1979, \$21.50) 248 pp., 8 plates, 4 maps. Indexed. ISBN: 0-7153-7680-2.

This investigation of the relationship between the Dead Sea scrolls and the early church seeks to illuminate the genius of Jewish sectarianism and its culmination in a no less "heretical" form of Christianity. The fifteen chapters deal with the Essene library, the Lion of Wrath, Secacah in Galilee, the Dead Sea valley as a place of judgment and hell-fire, Joshua the son of Nun and the Teacher of Righteousness, the transition from mortal teacher to immortal Christ, the celibate ideal, the love feast, the "noble lie" of mythology, Tyre the once proud city, Helen the harlot of Tyre and light of the world, the dayspring from on high, the real Jesus, "and on this Rock . . .," and knowledge of self. The appendix provides a transcription, translation, and notes for 4QTherapeia. Allegro is also the author of *Qumrân Cave 4, I (4Q158-4Q186)* (1968).

G. ALON, *The Jews in their Land in the Talmudic Age (70-640 C.E.). Volume I*, trans. and ed. G. Levi (Jerusalem: Magnes Press, Hebrew University, 1980, \$20) xiii and 324 pp. ISBN: 965-223-352-8.

Based on lecture notes left by Professor Alon (1901-50) and published in Modern Hebrew in 1967, this volume first defines the talmudic age and reviews Jewish history in Palestine from A.D. 70 to 640. Then it examines the process of reconstruction after A.D. 70: the impact of the great defeat, Judea under Roman occupation, the postwar leadership of Yohanan ben Zakkai and Gamaliel of Yavneh, the land of Israel between A.D. 70 and 132, some aspects of the economy, the local government of Jewish towns, the original Sanhedrin, the revived Sanhedrin, measures adopted at Yavneh, the parting of the ways with Jewish Christianity, and inner tensions between the patriarch and the Sanhedrin. The second volume will treat the military resistance to Rome in the 2nd century A.D. and the decline of the Jewish community in

Palestine up to the Muslim conquest. A collection of Alon's articles appeared in English under the title *Jews, Judaism and the Classical World* (1977).

G. ANDERSON, *Eros Sophistes. Ancient Novelists at Play*, American Philological Association, American Classical Studies 9 (Chico, CA: Scholars Press, 1982, paper \$12.75) ix and 199 pp. Bibliography. Indexed. LCN: 81-16573. ISBN: 0-89130-547-5.

After reviewing scholarship on the Greek novels since E. Rohde's *Der griechische Roman und seine Vorläufer* (1876) and discussing the problems involved in appreciating these works as playful fiction, this volume presents chapters on new comic melodrama (Chariton), Plato *eroticus* (Achilles Tatius), sacerdotal strategy and virtuoso virginity (Heliodorus), sympathy and *sōphrosynē* (Longus), possibilities (summaries and fragments), missed opportunities (the devotional fringe and Xenophon of Ephesus), Petronius, and Apuleius. Anderson concludes that the Greek novelists used their sophistication with a light and mischievous touch, and were less committed in their attitudes to sentimental love and religion than has usually been assumed.

Annuaire. Résumés des Conférences et Travaux, Tome LXXXIX 1980-1981, V^e Section—Sciences Religieuses (Paris: Ecole pratique des Hautes Études, paper 90 F) 674 pp. Bibliographies.

Among the many conferences on religious studies reported in this volume, the following pertain most directly to the NT world: talmudic and rabbinic Judaism (C. Touati, M. Chaze), the theologies and mystery religions of Hellenistic Greece and late antiquity (I. Hadot, R. Goulet, G. Rocca-Serra), the religions of Rome (R. Schilling, J. Scheid), the origins of Christianity (P. Geoltrain, F. Schmidt), and gnosis and Manicheism (M. Tardieu).

Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der Neueren Forschung. II: Principat. Neunzehnter Band (1. Halbband): Religion (Judentum: Allgemeines; Palästinisches Judentum), ed. W. Haase (Berlin—New York: de Gruyter, 1979, DM 380 or \$190) xv and 875 pp., 14 plates, 10 figs., 2 maps. Bibliographies. ISBN: 3-11-007968-2.

Twenty-one articles on various aspects of Jewish life and religion in the ancient Roman world: P. Sacchi on Jewish thought from Qoheleth to Jesus, B. S. Jackson on the concept of religious law in Judaism, J. H. Charlesworth on the history of Pseudepigrapha research, I. Gruenwald on Jewish apocalyptic literature, R. A. Kraft on "Ezra" materials in Judaism and Christianity, R. Rubinkiewicz on the vision of history in *Apocalypse of Abraham*, S. Holm-Nielsen on the religious poetry of late Judaism, J. H. Charlesworth on the concept of the messiah in the Pseudepigrapha, J. M. Baumgarten on the heavenly tribunal and the personification of *ṣedeq* in Jewish apocalyptic, H. C. C. Cavallin on life after death in late Judaism, J. Maier on the sun in the religious thought of ancient Judaism, R. Goldenberg on the Jewish Sabbath, S. B. Hoenig on the ancient city-square as the forerunner of the synagogue, A. T. Kraabel on the archaeological and epigraphic evidence for the Diaspora synagogue since E. L. Sukenik, A. Hultgård on Judaism and Iranian religion, B. Wardy on Jewish religion in pagan literature, J. F. Strange on archaeology and Jewish religion in Palestine, E. M. Meyers on the cultural setting of Galilee, H. Bietenhard on the Qumran manuscripts and the Essene question, H. Gabrion on the interpretation of Scripture in the Qumran writings, and P. Hollenbach on the social aspects of John the Baptizer's preaching mission in the context of Palestinian Judaism.

Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der Neueren Forschung. II: Principat. Neunzehnter Band (2. Halbband): Religion (Judentum: Palästinisches Judentum [Forts.]), ed. W. Haase (Berlin—New York: de Gruyter, 1979, DM 275 or \$137.50) viii and 668 pp., 2 plates. Bibliographies. ISBN: 3-11-007969-0.

Eleven articles on rabbinic Judaism: J. Neusner on the formation of rabbinic Judaism at Yavneh from A.D. 70 to 100, P. Schäfer on the flight of Yohanan ben Zakkai from Jerusalem and the founding of the "school" in Yavneh, G. Porton on Palestinian Jewish midrash on the Hebrew Bible in the Greco-Roman period, B. M. Bokser on the Palestinian Talmud (an annotated bibliographic guide), D. Goodblatt on the Babylonian Talmud, G. Stemberger on the assessments of Rome in rabbinic literature, M. Hadas-Lebel on paganism according to rabbinic

sources from the 2nd and 3rd centuries A.D., E. Stieglman on rabbinic anthropology, H. Bietenhard on Logos theology in the rabbinate, W. S. Green on Palestinian holy men, and L. I. Levine on the Jewish patriarch in 3rd-century Palestine.

M. AVI-YONAH, *Art in Ancient Palestine. Selected Studies* (Jerusalem: Magnes Press, Hebrew University, 1981, \$35) viii and 404 pp., 61 plates, 127 figs. et al. Bibliographies. Indexed. ISBN: 965-223-369-2.

The ten studies reprinted in this collection of the late Professor Avi-Yonah's articles on art in ancient Palestine concern oriental elements in the Roman and Byzantine periods (1942-50), oriental art (1961), three lead coffins (1930), lead coffins (1934), the Leda sarcophagus from Beth-Shearim (1972), ancient synagogues (1973), mosaic pavements (1932-35), Jewish mosaics in relation to classical mosaics (1965), a mosaic school at Gaza in the 6th century A.D. (1975), and zodiac symbolism in Judaeo-Byzantine art (1976).

R. S. BAGNALL (ED.), *Research Tools for the Classics. The Report of the American Philological Association's Ad Hoc Committee on Basic Research Tools*, American Philological Association Pamphlets 6 (Chico, CA: Scholars Press, 1980, paper \$6) vi and 61 pp. LCN: 80-25766. ISBN: 0-89130-452-5.

The Ad Hoc Committee on Basic Research Tools undertook three tasks for the American Philological Association: (1) discovering what work on basic materials for research in classical studies is already under way, (2) recommending specific tools for which the need is most pressing in the next decade, and (3) assessing the basic directions that the creation of research tools should take in the future. The first part of this report presents the conclusions and recommendations of the committee, and the second part provides information about work in progress in fourteen areas (e.g. Greek language and literature, Greek and Latin epigraphy, papyrology, antiquity and Christianity, oriental languages).

R. S. BAGNALL ET AL. (EDS.), *Proceedings of the Sixteenth International Congress of Papyrology, New York, 24-31 July 1980*, American Studies in Papyrology 23 (Chico, CA: Scholars Press, 1981, \$67.50) xxix and 706 pp., 5 plates, 28 figs. LCN: 81-9025. ISBN: 0-89130-516-5.

After J. Bingen's general lecture on Greco-Roman Egypt and the problem of cultural interaction, this volume presents papers on literary papyri (eight items), the Herculaneum papyri (ten), documentary texts and language (six), Ptolemaic Egypt (eight), Roman Egypt (twelve), Byzantine Egypt (ten), Egyptology and papyrology (five), the *apokrimata* (two), religion and magic in the papyri (five), preservation and photography (three), and miscellaneous (four). A list of participants in the congress and a program are included. The papers were edited by Bagnall, G. M. Browne, A. E. Hanson, and L. Koenen.

M. BAILLET, *Qumrân Grotte 4, III (4Q482—4Q520)*, Discoveries in the Judaean Desert 7 (Oxford—New York: Oxford University Press, 1982, £60 or \$135) xiv and 339 pp., 80 plates. Indexed. ISBN: 0-19-826321-X.

This volume continues the publication of the manuscripts from Qumran Cave 4 with an edition of 2,226 fragments grouped under the numbers 482 to 520. It presents fragments of apocryphal works (e.g. *Jubilees*, *Testament of Judah*), six manuscripts of *War Scroll* and one related text, fifteen liturgical manuscripts (e.g. hymns, prayers, benedictions, rituals), two copies of the ordinances already known in part from 4Q159, and papyrus fragments. Transcriptions, French translations (where possible), and philological notes are provided for each text. Indexes and black-and-white photographs of the texts are also included. Baillet was the author (with J. T. Milik and R. de Vaux) of *Les 'Petites Grottes' de Qumrân* (1962) in the same series.

B. BALDWIN, *The Roman Emperors* (Montreal: Harvest House, 1980, paper) xii and 192 pp. Bibliography. Indexed. ISBN: 0-88772-210-5.

This "historical analysis from a biographical center" attempts to show how and by what kind of men power was exercised in the Roman imperial period (A.D. 14-235). It recounts who the emperors were, how they achieved and lost their power, their images, their imperial burden, how they faced the issue of freedom, and their characters and private lives. Its five chapters

bear the following headings: imperial destinies, the selling of the emperor, what Caesar did, power and freedom, and "men, not gods." Baldwin is professor of classics and head of the department at the University of Calgary in Canada.

B. BARC (ED.), *Colloque international sur les textes de Nag Hammadi* (Québec, 22-25 août 1978), Bibliothèque Copte de Nag Hammadi, Section "Études" 1 (Quebec: Les Presses de l'Université Laval, 1981, paper \$50; Louvain: Peeters) xii and 462 pp. Bibliography. Indexed. ISBN: 2-7637-6934-9.

The twenty-four papers published in this volume were prepared for a colloquium held in 1978 at the University of Laval. Eight articles treat general topics: J.-É. Ménard on gnosis and the Nag Hammadi texts, J. M. Robinson on the story of the discoverers and the middlemen of the Nag Hammadi codices, R. McL. Wilson on Nag Hammadi research after twenty years, T. Säve-Söderbergh on the pagan elements in early Christianity and gnosticism, K. W. Tröger on the attitude of the gnostic religion toward Judaism, F. Wisse on the "opponents" in the NT in light of the Nag Hammadi writings, B. Barc on the genesis of the gnostic myth of Samael-Sakla-Yaldabaoth, and M. Tardieu on the Valentinian myth of the heavenly flesh of Christ. The other articles concern various Nag Hammadi tractates: D. Rouleau on the parables of the kingdom of the heavens in *Apocryphon of James*, B. Layton on *Treatise on Resurrection*, G. Quispel on *Gospel of Thomas*, C. Trautmann on kinship in *Gospel of Philip*, R. Kuntzmann on identification in *Book of Thomas the Contender*, F. Morard on the theme of *Apocalypse of Adam*, Y. Haas on the need to renounce the world in *Acts of Peter and the Twelve Apostles* and other works, J.-P. Mahé on the fragment of Asclepius' *Perfect Discourse*, M. Roberge on the role of the *nous* in *Paraphrase of Shem*, L. Painchaud on the anti-ecclēsial polemic and the exegesis of the passion in *Second Treatise of the Great Seth*, Y. Janssens on *Teachings of Silvanus* and monasticism, P. Claude on the structure of *Three Steles of Seth*, M. Scopello on Youel and Barbelo in *Allogenes*, P. H. Poirier on the text of the Coptic version of *Sentences of Sextus*, and A. Pasquier on eschatology in *Gospel of Mary*. J.-P. Mahé's article on the use of sources in and the redactional coherence of the Latin version of Asclepius' *Perfect Discourse* appears as an appendix. Barc has provided a four-page foreword.

H. BENGTSON, *Kaiser Augustus: Sein Leben und seine Zeit*, Beck'sche Sonderausgaben (Munich: Beck, 1981, DM 39.80) 335 pp., 8 plates. Bibliography. Indexed. ISBN: 3-406-08253-X.

Bengtson, author of *Marcus Antonius* (1977) and *Die Flavii* (1979), aims to present not only the facts of Augustus' life but also a picture of the Augustan age. Aspects of the emperor's life treated in this volume are his youth, military and political activities, family and friends, life-style and personality, direction of the Roman empire, dealings with the senate, and old age. There are also discussions of historical sources, the poetry and prose of the Augustan age, its values, and the judgment of posterity on Augustus.

K. BERGER, *Das Buch der Jubiläen*, Jüdische Schriften aus hellenistisch-römischer Zeit, Band II: Unterweisung in erzählender Form, Lieferung 3 (Gütersloh: Mohn, 1981, paper DM 165) pp. 275-575, fig. Bibliographies. Indexed. ISBN: 3-579-03923-7.

In his 23-page introduction to *Jubilees*, Berger treats the theology of the book, its textual tradition, related texts and traditions (especially the Qumran writings), the circle in which the book originated, its date, and its structure. Dating to the period between 167 and 140 B.C., *Jubilees* is the work of an anti-Hellenistic, priestly reform group closely related to the Hasideans and to what later became the Qumran community. The main part of the fascicle provides a new German translation of *Jubilees* along with outlines of chapters, textual notes, literary parallels, and other comments.

Biblia Patristica. Index des citations et allusions bibliques dans la littérature patristique: Origène (Paris: Éditions du Centre National de la Recherche Scientifique, 1980, 150 F) 472 pp. ISBN: 2-222-02812-4.

The first two volumes of this index of biblical quotations and allusions in patristic literature were described in *NTA* 20, p. 128; 22, p. 231. The third volume is devoted entirely to the works

of Origen. After listing the works treated and abbreviations used, the volume presents the OT and NT references in their customary order (Genesis through Revelation), noting exactly where the texts are cited in Origen's works. The team responsible for producing the index consisted of J. Allenbach, A. Benoît, D. A. Bertrand, A. Hanriot-Coustet, E. Junod, P. Maraval, A. Pautler, and P. Prigent.

J. H. CHARLESWORTH, *The Pseudepigrapha and Modern Research with a Supplement*, with P. Dykers and M. J. H. Charlesworth, SBL Septuagint and Cognate Studies 7S (rev. ed.; Chico, CA: Scholars Press, 1981, \$16.50) xiv and 329 pp. Bibliographies. Indexed. LCN: 81-5695. ISBN: 0-89130-440-1.

The first edition of this guide to research on the OT Pseudepigrapha was described in *NTA* 21, p. 215. The new edition presents the material contained in the original publication as well as a supplement incorporating approximately 750 additional entries. Besides books and articles published after the completion of the first edition, it includes works previously cited incompletely, "publications that arrived too late for inclusion" (formerly nos. 1479-94), and items listed in G. Delling (ed.), *Bibliographie zur jüdisch-hellenistischen und intertestamentarischen Literatur 1900-1970* (1975).

J. CHOPINEAU ET AL., *Noé, l'homme universel*, Publications de l'Institutum Iudaicum Bruxelles 3 (Brussels: Institutum Iudaicum, n.d., paper) 244 pp. Bibliography.

Similar in scope and format to *Abraham dans la Bible et dans la tradition juive* [*NTA* 24, p. 201], this volume presents papers on the covenant with Noah according to Gen 9:1-17 (L. Dequeker), the literary dimensions of the Noah-story in Gen 6:9-9:17 (J. Chopineau), the Noachic laws in the most ancient rabbinic literature (W. Zuidema), the Noachic laws in the Talmud (A. Guigui), the figure of Noah in nonrabbinic Palestinian Jewish literature (P.-M. Bogaert), the "apostolic decree" in Acts 15:20, 29; 21:25 and the command to the Noachides (J. Delobel), and the role of Noah in 1-2 Peter (W. C. van Unnik). Also included are Dutch summaries of the articles, transcriptions of the discussions inspired by the papers, an introduction by Chopineau, and a conclusion by G. F. Willems. The colloquium for which the papers were prepared was held at the University of Louvain in 1978.

T. CHRISTENSEN, *Christus oder Jupiter: Der Kampf um die geistigen Grundlagen des Römischen Reiches*, trans. D. Harbsmeier, Sammlung Vandenhoeck (Göttingen: Vandenhoeck & Ruprecht, 1981, paper DM 36) 295 pp. Bibliography. Indexed. ISBN: 3-525-01612-3.

First published in Danish as *Romermagt, hedenskab og kristendom: En kulturkamp* (1970), this volume investigates the struggle between Christianity and paganism in the Roman empire from the beginning of the church to the reign of Emperor Theodosius. Its eleven chapters treat *Roma aeterna*, state religion and religious life, the Christian people of God in the Roman empire, Christianity as challenger of paganism, syncretistic religious politics, political crisis and persecutions of Christians, the renewal of the Roman empire and the church, Constantine and the collapse of Diocletian's tetrarchy, the decisive turn of events in A.D. 312/313, Constantine's Christian empire, and the victory of Christianity over paganism.

M. CLÉVENOT, *Les Hommes de la Fraternité*, vol. 1 (viii and 232 pp., map); vol. 2: *II^e-III^e siècles. Les Chrétiens et le Pouvoir* (260 pp., map), "Histoire et documents" (Paris: Fernand Nathan, 1981, paper) Indexed. ISBN: 2-09-299-401-8; 2-09-299-405-0.

Clévenot, the author of *Approches matérialistes de la Bible* (1976), has set out to write a twelve-volume history of Christianity focusing on particular people and their social situations. Each volume will contain thirty brief chapters devoted to persons or episodes that are either little known or in need of a new presentation. The first volume, which covers the period from 20 B.C. to A.D. 96, includes chapters on the secular games at Rome, Hillel, the first Zealot revolts in Palestine, the Essene community at Qumran, Paul in Athens, the Jewish War, the book of Revelation, and *I Clement*. The second volume continues the story up through the Council of Nicea (A.D. 325); among the topics treated are Pliny and the Christians of Bithynia, Valentinus and the gnostics, *Letter to Diognetus*, the Christian house at Dura Europos, and Constantine and the Christian empire.

F. C. CONYBEARE AND ST. G. STOCK, *A Grammar of Septuagint Greek* [1905] (Grand Rapids: Zondervan, 1980, paper) 80 pp. LCN: 80-20829. ISBN: 0-310-43001-1.

The grammatical section (pp. 25-100) of *Selections from the Septuagint* (1905) has been reprinted here apart from the introduction to the Septuagint and the anthology of texts. The first part of the grammar concerns accidens (nouns, verbs), and the second part treats syntax (sentence construction, the article, gender, number, case, adjectives, pronouns, verbs, prepositions, conjunctions).

R. A. EDWARDS AND R. A. WILD (EDS.), *The Sentences of Sextus*, SBL Texts and Translations 22, Early Christian Literature Series 5 (Chico, CA: Scholars Press, 1981, paper \$12) iv and 71 pp. Bibliography. Indexed. LCN: 81-13770. ISBN: 0-89130-528-9.

Sentences of Sextus is a collection of 451 sayings expressed in various forms, which was probably compiled in Egypt in the 2nd century A.D. This volume presents on facing pages the Greek text (with text-critical notes below) and a new English translation. Although the Greek text remains substantially the 1959 edition by H. Chadwick, the editors have suggested new readings and emendations for twenty-one sayings. In the textual apparatus, particular attention is given to the Nag Hammadi Coptic fragments, which are collated for the first time in this edition. Edwards and Wild, who teach at Marquette University in Milwaukee, WI, describe the content of the work and its textual tradition in a six-page introduction.

A. J. FESTUGIERE (ED.), *Deux prédicateurs de l'antiquité: Télès et Musonius*, Bibliothèque des textes philosophiques (Paris: J. Vrin, 1978, paper 72 F) 130 pp.

After a ten-page introduction to the lives and works of Teles (3rd century B.C.) and Musonius (1st century A.D.), this volume presents French translations (with brief notes below) of sermons by the two writers. The selections from Teles' works treat such topics as appearing and being, self-sufficiency, exile, poverty and riches, pleasure as not the ultimate goal, circumstances, and *apatheia*. Among the issues raised in the selected writings of Musonius are the education of young women, moral formation through work in the fields, the obligation to raise all children who have been born, and obedience to parents.

S. FOLGADO FLÓREZ, *Teoría eclesial en el Pastor de Hermas*, Biblioteca "La Ciudad de Dios" I. Libros 30 (Madrid: Real Monasterio de El Escorial, 1979, paper) xi and 137 pp. Bibliography.

This investigation of the understanding of the church in *Shepherd of Hermas* contains four chapters: the ecclesial significance of repentance [§ 23-321], the theoretical-descriptive theory of the church [§ 24-316], the church "before the ages" [§ 24-315], and the binomial Christ-church as the unique principle of salvation. Folgado Flórez is professor at the "Augustinianum" in Rome and the Real Monasterio de El Escorial in Madrid.

W. H. C. FREND, *The Early Church* [1965] (Philadelphia: Fortress, 1982, paper \$11.95) xi and 273 pp. Bibliographies. Indexed. LCN: 81-43085. ISBN: 0-8006-1615-4.

The paperback edition of a volume first published in 1965 [NTA 10, p. 432]. The first part, which traces the history of the church from its inception to the Council of Nicea, includes chapters on Rome and the Mediterranean world, Rome and 1st-century Judaism, the primitive community, the old Israel and the new, and the gnostics and Marcion. The second part covers the period from the Arian controversy to the death of Pope Leo I. Frend, professor of ecclesiastical history at Glasgow University, has added a two-page preface to this edition.

B. W. FRIER, *Landlords and Tenants in Imperial Rome* (Princeton, NJ: Princeton University Press, 1980, \$17.50) xxxii and 252 pp., 8 plates, fig. Indexed. LCN: 79-3207. ISBN: 0-691-05299-9.

This examination of Roman lease law in antiquity argues that the relation between law and society was far closer than most modern legal historians would have us believe. The six chapters consider upper-class apartment housing in Ostia and Rome, the social institutions of the Roman rental market, the jurists' treatment of urban leasehold, the Roman law of urban leasehold, recognition of interests in Roman lease law, and Roman jurisprudence as an instrument of social control. One appendix discusses a recently published eviction notice from Oxyrhynchus,

and the other provides translations of Latin passages quoted in the text. C. Donahue has written a five-page foreword. Frier is associate professor of classical studies at the University of Michigan.

E. GARCÍA DOMINGO, *Latinismos en la koiné (en los documentos epigráficos desde el 212 a. J.C. hasta el 14 d. J.C.)*. Gramática y léxico griego-latino, latino-griego (Burgos: Colegio Universitario de Burgos, 1979, paper) 845 pp. Bibliography. ISBN: 84-7009-073-9.

The slightly revised version of a doctoral dissertation directed by L. Gil Fernández and presented to the faculty of philosophy and letters at the University of Salamanca in 1978, this volume investigates the language of the Greek versions of official Latin documents dating from 212 B.C. to A.D. 14. The five chapters concern Latin phonetics as reflected in the documents translated into Greek, the morphological adaptation of the Latin words into Greek, the phonetics of Koine Greek according to the official acts translated into Greek, the morphology of Koine Greek in the epigraphic documentation, and the syntax of the documents.

H. GESCHE, *Rom—Welteroberer und Weltorganisator*, Beck'sche Sonderausgaben (Munich: Beck, 1981, DM 42) 293 pp., 14 plates, 3 maps. Bibliography. Indexed. ISBN: 3-406-08257-2.

Gesche, author of *Caesar* (1976) and professor of ancient history at the University of Giessen, first traces Rome's expansion as a world power during the period of the republic: the process of expansion; the ways and means of extending power; the motives, goals, and backgrounds of empire-building; and the effect and consequences of world conquest. Then she analyzes how the Roman empire became a world state: foundations of integration; stabilizing rather than increasing the empire as the precondition and presupposition of inner development; the six pillars of world organization (carefully ordered administration, a worldwide economy, civilizing association, social openness, religious tolerance, cultic veneration of rulers); and evaluation from an ancient perspective.

W. S. GREEN (ED.), *Approaches to Ancient Judaism III. Text as Context in Early Rabbinic Literature*, Brown Judaic Studies 11 (Chico, CA: Scholars Press, 1981, paper \$15) xx and 220 pp. Bibliography. Indexed. LCN: 76-57656. ISBN: 0-89130-533-X.

The eight papers in this volume [see *NTA* 23, pp. 251-252; 25, p. 214] are by J. Neusner on the use of rabbinic sources for the study of ancient Judaism, M. S. Jaffee on a form-analytical approach to deciphering mishnaic lists, A. Peck on cases and principles in *m. Terumot* 8, M. W. Rubenstein on *Bikkurim* 1-2 in the Mishnah and Tosefta, D. Weiner on *m. Bikkurim* 3, H. S. Essner on *m. 'Orla*, A. Havivi on *m. Halla* 1, and J. Neusner on the theory of translation as conversation applied to *y. Soṭa* 5:2. Green has supplied a two-page introduction.

J. GUIRAU AND A.-G. HAMMAN, *Les Odes de Salomon*, Quand vous prierez (Paris—Tournai: Desclée de Brouwer, 1981, paper) 94 pp. Bibliography. Indexed. ISBN: 2-220-02325-7.

In his eight-page introduction to *Odes of Solomon*, Hamman treats the origin of the work, its teaching, liturgical allusions, and mystical character. The body of the book presents a new French translation of *Odes* by Guirau and Hamman based on J. H. Charlesworth's 1977 edition of the Syriac text. Seven pages of notes follow the translation. The two appendixes provide French translations of the Hymn of the Pearl and 1QH 5:5-19.

J. GUTMANN (ED.), *Ancient Synagogues. The State of Research*, Brown Judaic Studies 22 (Chico, CA: Scholars Press, 1981, paper \$14) x and 99 pp. Bibliography. Indexed. LCN: 81-5252. ISBN: 0-89130-467-3.

The seven papers in this volume concern theories and facts regarding synagogue origins (J. Gutmann), the synagogue symbols of ancient Judaism (J. Neusner), censoring in and out as a function of liturgical language (L. A. Hoffman), ancient synagogue architecture (A. R. Seager), methodological problems in studying 1st-century synagogue architecture (M. J. Chiat), ancient Gush Ḥalav in relation to Palestinian synagogues and the eastern Diaspora (E. M. Meyers), and the social systems of six Diaspora synagogues (A. T. Kraabel). Gutmann has provided a two-page preface.

E. G. HINSON, *The Evangelization of the Roman Empire. Identity and Adaptability* (Macon, GA: Mercer University Press, 1981, \$22) x and 332 pp. Bibliography. Indexed. LCN: 81-11266. ISBN: 0-86554-014-4.

Hinson, professor of church history at Southern Baptist Theological Seminary in Louisville, KY, investigates the contribution made by Christianity's major institutional forms (catechumenate and baptism, the Eucharist, disciplinary procedures, Scripture and creeds, apostolic ministry) to the winning of the Roman empire in the first several centuries A.D. His study is divided into four parts: ideology and strategy for mission, identity and mission, adaptation and mission, and enlistment. He concludes that its institutional forms contributed significantly to early Christianity's success by fostering its sense of monotheistic exclusiveness and by attracting converts.

Israel Exploration Journal Reader, 2 vols., ed. H. M. Orlinsky, Library of Biblical Studies (New York: Ktav, 1981) xxxv and xv and 1464 pp. Illustrated. Bibliographies. Indexed. LCN: 81-11739. ISBN: 0-87068-267-9.

These two volumes reproduce 208 articles originally published in *IsrExplJourn* during the first twenty-five years of its existence. They are presented under sixteen headings: amulets (six articles); archaeology, historical geography, and history (fifty-two); coins—numismatics (twenty-seven); geology—ecology (three); glass (six); inscriptions—epigraphy (twenty-seven); Jerusalem (eleven); lamps (nine); menorahs (six); meteorology (four); mosaics (four); roads (five); seals—stamps—bullae (twenty-nine); tombs and ossuaries (eight); weights (four); and miscellaneous (eight). H. M. Orlinsky has selected the articles and provided a six-page prolegomenon. A memorial note about M. Avi-Yonah is also included.

M. S. JAFFEE, *Mishnah's Theology of Tithing: A Study of Tractate Maaserot*, Brown Judaic Studies 19 (Chico, CA: Scholars Press, 1981, paper \$15) xxvii and 214 pp. Bibliography. Indexed. LCN: 80-29333. ISBN: 0-89130-459-2.

Prepared as a doctoral dissertation under the direction of J. Neusner and accepted by Brown University, this volume provides an English translation and exegesis of the Mishnah tractate *Ma'aśerot* ("tithes") and its corresponding Tosefta tractate. The goal of the study is to grasp how the tractate's late 2nd-century A.D. creator(s) intended the laws of tithes to be understood. The following general outline is proposed: conditions under which produce becomes subject to the law (1:1-4), procedures by which harvested produce is rendered liable to the removal of tithes (1:5-4:5a), and unmet conditions and incomplete procedures (4:5b-5:8).

Jahrbuch für Antike und Christentum 24 · 1981 (Münster: Aschendorff, 1981, cloth DM 90, paper DM 80) 180 pp., 34 plates, 16 figs. ISBN: 3-402-08503-8 (cloth), 3-402-08502-X (paper).

Two articles in this volume are pertinent to the NT world: S. C. Barton and G. H. R. Horsley on a Hellenistic cult group at Philadelphia in Lydia and the NT churches [§ 26-1130], and A. Stuiber on the three *sēmeia* in *Didache* 16:6 [§ 26-1153]. The other major articles were contributed by M. Fussl, W. Geerlings, H. Wrede, H. Brandenburg, K. Eichner, E. Lucchesi-Palli, and K. Wessel. Six book reviews and two reports are also included.

R. LE DÉAUT, *The Message of the New Testament and the Aramaic Bible (Targum)*, trans. S. F. Miletic, *Subsidia Biblica* 5 (Rome: Biblical Institute Press, 1982, paper 9,000 L or \$9) xii and 71 pp. Bibliography. Indexed.

The translation and revision of *Liturgie juive et Nouveau Testament* [NTA 10, p. 151], this volume aims to demonstrate how ancient Jewish liturgy and the Aramaic translations of the OT connected with it constitute a capital source for illustrating the message of the NT. It considers Scripture and tradition, tradition and liturgy, Jewish liturgy and the NT, the character of the biblical translations, the importance of the Targums, and the Targums and the NT. In preparing this edition, Le Déaut has updated a number of points and has nuanced and even modified certain affirmations so as to remain abreast of the current state of targumic studies. The notes and bibliography have also been revised from that perspective.

B. J. MALINA, *The New Testament World. Insights from Cultural Anthropology* (Atlanta: John Knox, 1981, paper \$8.95) ix and 169 pp. Bibliography. Indexed. LCN: 80-84650. ISBN: 0-8042-0423-3.

Malina, professor of biblical studies at Creighton University in Omaha, NB, and author of *The Palestinian Manna Tradition* (1968), describes the people responsible for the NT as a group of "foreigners" from the Mediterranean world of the 1st century A.D. In order to understand the social context of these foreigners, he calls upon theoretical models developed by cultural anthropologists in explaining various segments of behavior. After discussing the relation between biblical study and cultural anthropology, he investigates honor and shame as pivotal values, individual and group in the understanding of personality [see § 24-238], the perception of limited good [see § 23-657], kinship and marriage, and clean and unclean according to rules of purity.

U. MATTIOLI, *Didachè: Dottrina dei dodici apostoli. Introduzione, traduzione e note*, Letture cristiane delle origini, sezione testi 5 (3rd rev. ed.; Rome: Edizioni Paoline, 1980, paper 3,500 L) 142 pp. Bibliography. Indexed. ISBN: 88-215-0143-4.

The revised and updated version of a book first published in 1969 (2nd ed., 1976), this volume contains a 93-page introduction to *Didache*: synthesis of content, history of the text, theology (the divine persons, moral principles and elements of social doctrine, charisms and ministries, the liturgical life of the local community, the centrality of eschatological themes), and origin and style. Also included are an Italian translation of *Didache* (based on F. X. Funk's 1901 edition) and eight pages of notes.

K. MCNAMEE, *Abbreviations in Greek Literary Papyri and Ostraca*, Bulletin of the American Society of Papyrologists Supplements 3 (Chico, CA: Scholars Press, 1981, paper \$15) xxxvii and 122 pp. Bibliography. LCN: 81-9428. ISBN: 0-89130-530-0.

After a 21-page list of Greek papyri and ostraca, this volume presents an alphabetical index of abbreviations arranged according to the lexical form of the words they represent. Each entry consists of the abbreviation, its expanded form, and references to the documents in which it appears. Wherever the correct expansion of the abbreviation is not known, it is listed separately either in strictly alphabetical order or after the other entries for the word(s) it resembles or probably represents. A list of syllables regularly represented by particular abbreviation marks and seven appendixes complete the volume.

M. W. MEYER, *The Letter of Peter to Philip: Text, Translation, and Commentary*, SBL Dissertation Series 53 (Chico, CA: Scholars Press, 1981, paper \$13.50) xiii and 220 pp. Bibliography. Indexed. LCN: 80-28612. ISBN: 0-89130-463-0.

After a brief introduction describing the place of *Letter of Peter to Philip* in Nag Hammadi Codex VIII and sketching past research on it, this volume provides the Coptic text and a new English translation on facing pages, followed by philological notes and indexes of proper names, Greek loanwords, and Coptic words. Then a grammatical analysis of the Coptic text discusses the nonverbal elements, the verbal system, certain scribal techniques, and dialectical variants. The subsequent 98-page exposition of the text examines the literary structure of the whole document and its parts, the interpretation of difficult terms and ideas, the parallels found in other Nag Hammadi documents, the history of traditions (especially with reference to the NT), and the document's significance for the community for which it was composed. Meyer, who prepared this study as a doctoral dissertation under the direction of J. M. Robinson at Claremont Graduate School in Claremont, CA, concludes that the Greek original of *Letter of Peter to Philip* was written in the late 2nd or early 3rd century A.D. by a Christian gnostic who used Lukan and other early Christian motifs in setting forth Christian-gnostic perspectives on the fall into deficiency, the attainment of fullness, and the imprisonment and struggle of gnostics in the world.

M. J. MULDER ET AL. (EDS.), *Bijbels handboek. I: De wereld van de Bijbel* (Kampen: Kok, 1981, 125 gld.) vi and 563 pp. Illustrated. Bibliographies. Indexed. ISBN: 90-242-1135-2.

This first volume in a three-volume handbook concerns the world of the Bible. It is divided

into six parts: the geography of biblical lands (J. H. Negenman, B. van Elderen), the archaeology of Palestine and other biblical lands (H. J. Franken, C. H. J. de Geus), the writing systems and languages in the world of the Bible (J. C. de Moor, J. Hoftijzer, G. Mussies), the textual evidence and textual history of the OT and the NT (E. Tov, J. Smit Sibinga), the history of the ancient Near East (K. R. Veenhof, M. A. Beek), and biblical institutions (K. Roubos). The volumes on the OT and the NT are in preparation. The chief editor of the handbook is A. S. van der Woude; the other editors are M. J. Mulder, B. J. Oosterhoff, J. Reiling, H. N. Ridderbos, and W. C. van Unnik.

SR. C. MURRAY, *Rebirth and Afterlife. A study of the transmutation of some pagan imagery in early Christian funerary art*, BAR International Series 100 (Oxford: British Archaeological Reports, 1981, paper £10) viii and 183 pp., 39 plates. ISBN: 0-96043-118-5.

This monograph attempts to demonstrate that (1) there was a link in form and content between some of the earliest images of Christian art and the eschatological thought of the contemporary pagan world, and (2) the Christian images represent a reinterpretation of some of these ideas as a result of the doctrine of rebirth into Christ, the spiritual regeneration achieved through baptism, and incorporation into the Christian community. After surveying the problems connected with the study of early Christian monuments and exploring the relation between literary texts and visual representations, the author focuses on three types of images: a single figure completely derived in form from pagan art (Orpheus), a set of images from one monument that exhibits a mixed iconography (Tomb M in the Vatican necropolis), and a purely biblical symbol (Noah).

J. NEUSNER, *Judaism in the American Humanities. Essays and Reflections*, Brown Judaic Studies 28 (Chico, CA: Scholars Press, 1981, paper \$20) xviii and 161 pp. Indexed. LCN: 81-1798. ISBN: 0-89130-480-0.

The fourteen essays in this volume concern theory and practice in public programs in the humanities (six articles), humanistic approaches to teaching about Judaism (three), humanistic approaches to the study of Judaism (four), and Judaic studies as the humanities of the Jewish heritage (one). The four articles most pertinent to the NT world treat the theory of comparison in the history of religions; the problems posed by the categories "Judaism," "Christianity," and "Hellenism"; the present state of rabbinic biography; and religion and society in ancient Judaism, with special reference to the 2nd and 3rd centuries A.D.

J. NEUSNER, *Judaism: The Evidence of the Mishnah* (Chicago—London: University of Chicago Press, 1981, \$25) xix and 419 pp. Bibliography. Indexed. LCN: 80-26080. ISBN: 0-226-57617-5.

The natural successor to the author's forty-three volume history of mishnaic law, this book aims to describe the formation, earliest social context, and intellectual history of the kind of Judaism represented in the Mishnah. After a methodological introduction, it discusses the problems facing Jews in the 1st and 2nd centuries A.D. and the various responses to them. Then it discusses the state of Jewish law and the ideas embodied in it before A.D. 70, between the two wars against Rome, and from ca. A.D. 140 to 200. Finally, it interprets the history of the law in the social and intellectual context of the three periods of its unfolding. The five appendixes concern the Division of Agriculture before the wars, Scripture and tradition in Judaism, story and tradition in Judaism, important scriptural verses in the Mishnah, and a topical outline of the entire Mishnah. Neusner concludes that the evidence of the Mishnah points to a Judaism "defiant of the human condition of Israel, triumphant over the circumstance of subjugation and humiliation, thus surpassing all reality. All of this is to be through the act of Israel's own mind and heart."

R. NORTH, *A History of Biblical Map Making*, Beihefte zum Tübinger Atlas des Vorderen Orients, Reihe B (Geisteswissenschaften), Nr. 32 (Wiesbaden: Dr. Ludwig Reichert Verlag, 1979, paper DM 44) xi and 177 pp., folding plate and 2 plates, 19 figs. Indexed. ISBN: 3-88226-042-4.

After an introduction to the history of the history of geography, this volume presents chapters on the earliest biblical-area maps, map material from ancient Canaan and Israel, Greek

astronomical science, Roman-era cartography, Christian topography, Arabs and Crusaders, the premodern era, the Palestinian Exploration Fund, and the contributions of F.-M. Abel and Y. Aharoni. North observes that, even though the maps published today give us an essentially accurate and usable picture of the Holy Land, the work done by previous generations of cartographers should not be ignored.

A. OLIVAN AND M. DU BUIT, *Retour aux Sources. Pèlerinage en Terre Sainte* (Paris: Apostolat des Editions, n.d., paper; Montreal: Editions Paulines) 7 pp. and 135 cards, 12 maps and plans, 130 photographs. ISBN: 2-7122-0162-0 (AE), 2-89039-762-9 (EP).

After a seven-page booklet containing maps and color photographs, the authors provide three sets of 45 cards each, numbered from 1 to 135. On each card there is an annotated photograph of a site in the Holy Land. The cards follow approximately the sequence of the life of Jesus. They can be detached and used to record a pilgrimage to the Holy Land.

A. J. PECK, *The Priestly Gift in Mishnah: A Study of Tractate Terumot*, Brown Judaic Studies 20 (Chico, CA: Scholars Press, 1981, paper \$16.50) xxiii and 380 pp. Bibliography. Indexed. LCN: 81-2764. ISBN: 0-89130-488-6.

Prepared as a doctoral dissertation under the direction of J. Neusner and accepted by Brown University, this analysis of tractate *Terumot* ('heave offering') in the Mishnah and Tosefta seeks to uncover an aspect of the world view of rabbinic Judaism by providing a fresh translation and a detailed commentary. The exegetical study aims to discern how those who produced the tractate in late 2nd-century A.D. Palestine understood the law of heave offering. Three major sections are distinguished in the tractate: how the heave offering is designated and separated (1:1-4:6), the proper handling of the heave offering that has been separated (4:7-10:12), and the preparation and use of the heave offering by the priest (11:1-10).

A. PIETERSMA AND S. T. COMSTOCK WITH H. W. ATTRIDGE (EDS.), *The Apocalypse of Elijah based on P. Chester Beatty 2018*, SBL Texts and Translations 19, Pseudepigrapha Series 9 (Chico, CA: Scholars Press, 1981, paper \$14.25) xii and 113 pp., 24 plates. Indexed. LCN: 79-24788. ISBN: 0-89130-373-3.

The eighteen-page introduction to P. Chester Beatty 2018 treats the manuscript itself, scribal errors and corrections, date and text, and textual affiliation. The main part of the book presents on facing pages the Coptic text of *Apocalypse of Elijah* according to P. Chester Beatty 2018 (with an extensive text-critical apparatus below) and a new English translation. Also included are reduced photographs of the manuscript, an appendix on the Greek *Apocalypse of Elijah*, and indexes of Greek and Coptic words. Apart from furnishing an impressive array of variant readings, P. Chester Beatty 2018 provides thirty-four lines of text that were hitherto unknown.

G. G. PORTON, *The Traditions of Rabbi Ishmael. Part Three: The Exegetical Materials in Amoraic Collections*, Studies in Judaism in Late Antiquity 19 (Leiden: Brill, 1979, 48 gld.) xiii and 165 pp. Bibliography. ISBN: 90-04-05918-0.

This volume completes the collection, translation, and analysis of pericopes in rabbinic texts that are attributed to or concerned with Rabbi Ishmael. The first two volumes [NTA 22, pp. 354-355] dealt with the nonexegetical and exegetical traditions in the tannaitic collections, respectively. This third volume investigates the exegetical comments attributed to Rabbi Ishmael in the gemarah of the Babylonian and Palestinian Talmuds and in *Genesis Rabbah* and *Leviticus Rabbah*. For each text, Porton attempts to ascertain the exact meaning, the exegetical techniques employed, the interrelation of the various exegetical comments, and the literary structure of the passage as a whole. The fourth volume will synthesize the traditions attributed to Rabbi Ishmael, describe their style and content, and analyze the importance of this sage as he is depicted in Jewish literature of late antiquity.

N. F. PRETORIUS, *Die Didaché: Die onderwysing van die twaalf apostels*, Die vroeë kerk aan die Woord 1 (Cape Town: N. G. Kerk-Uitgewers, 1980, paper R 5.50) viii and 40 pp. Bibliography. ISBN: 0-86991-344-1.

The ten-page introduction to *Didache* discusses its discovery and publication, composition

and content, date of origin and purpose, special problems (memorial meal or agape, church offices, the relation between church government and official ministry), and significance for church history. The main part of the volume presents on facing pages J. B. Lightfoot's edition of the Greek text and a new Afrikaans translation. Nine pages of notes on the text are included.

S. SAFRAI, *Die Wallfahrt im Zeitalter des Zweiten Tempels*, ed. and trans. D. Mach, *Forschungen zum jüdisch-christlichen Dialog 3* (Neukirchen-Vluyn: Neukirchener, 1981, paper DM 48) viii and 331 pp. Bibliography. Indexed. ISBN: 3-7887-0595-7.

The revised and updated version of a study first published in Modern Hebrew as *H'lyh lrgl bymy hbyt hšny* (1965), this volume first considers the place of the Second Temple in the life of the Jewish people and then explores the theme of pilgrimage under the following headings: pilgrimage as a biblical command; pilgrimage from within Israel and from the Diaspora; the pilgrims to the house of the Lord; ways to Zion; the pilgrims in Jerusalem; the pilgrims at the three pilgrimage feasts in Jerusalem; and the priestly and levitical divisions, the wood offering, and the first fruits. The five appendixes treat Philo and the halakah, the acceptance of offerings from Gentiles, whether Herod rebuilt the Samaritan temple, the order of the Passover meal, and the question of the wood offering. Safrai is also the author of *Das jüdische Volk im Zeitalter des Zweiten Tempels* (1978).

G. B. SARFATTI ET AL. (EDS.), *Studies in Hebrew and Semitic Languages. Dedicated to the Memory of Prof. Eduard Yechezkel Kutscher*, Bar-Ilan Departmental Researches (Ramat Gan, Israel: Bar-Ilan University Press, 1980) lxx and 218 pp., folding chart. Bibliography. ISBN: 965-226-006-1.

Prepared by members of the department of Hebrew and Semitic languages at Bar-Ilan University and by colleagues from related departments, the nineteen articles (four in English, fifteen in Modern Hebrew) in this volume deal with Hebrew in its various periods, Aramaic in its various dialects, and the languages of Mesopotamia. The studies most pertinent to the NT world are by J. C. Greenfield on words and phrases in 1QapGen, A. Skaist on the talmudic formula *whkl šryr wqym*, G. Haneman on the phrase *bn kk wkk šnym*, S. Sharvit on the "tense" system of Mishnaic Hebrew, M. Moreshet on the nuph'al stem in postbiblical Hebrew, G. B. Sarfatti on the determination of fixed phrases formed by means of the construct state in Mishnaic Hebrew, D. Sperber on *pwytywnwn* as a Greek loanword, Y. Komlosh on the etymological basis of certain translations in *Targum Jonathan of the Twelve Prophets*, M. Sokoloff on the vocabulary of Galilean Aramaic, and O. R. Schwarzwald on parallel processes in Mishnaic and Modern Hebrew.

P. SCHÄFER, *Der Bar Kokhba-Aufstand. Studien zum zweiten jüdischen Krieg gegen Rom, Texte und Studien zum Antiken Judentum 1* (Tübingen: Mohr-Siebeck, 1981, DM 118) xvii and 271 pp. Bibliography. Indexed. ISBN: 3-16-144122-2.

Schäfer, the author of *Studien zur Geschichte und Theologie des rabbinischen Judentums* (1978), presents a rigorous and "atomistic" source-critical analysis of the literary materials used by modern historians to reconstruct the Bar Kokhba revolt (A.D. 132-135). The major topics dealt with in these sources are the chronology of the uprising, its causes, Bar Kokhba as its leader, the reconquest of Jerusalem and rebuilding of the Temple, the geographical extent of the revolt, the Bethar complex in rabbinic literature, the so-called Hadrianic persecution, and the positive view of Hadrian in rabbinic literature. Critical examination of the sources raises questions about the historical value of the rabbinic writings, and suggests that most modern treatments of the Bar Kokhba revolt are not solidly grounded.

P. SCHÄFER (ED.), *Synopse zur Hekhalot-Literatur, Texte und Studien zum Antiken Judentum 2* (Tübingen: Mohr-Siebeck, 1981, DM 298) xxv and 299 pp. ISBN: 3-16-144512-0.

In this synoptic edition of the textual corpus of Jewish Hekhalot literature, the following seven manuscripts have been used: New York 8128, Oxford 1531, Munich 40, Munich 22, Dropsie 436, Vatican 228, and Budapest 238. The material is divided into 985 pericopes. Wherever there is more than one version of the pericope, the Hebrew texts are presented in parallel columns. Schäfer has supplied an eighteen-page introduction in which he describes the

Hekhalot literature and the manuscripts used in the synopsis. This first part of the project on the so-called esoteric literature of rabbinic Judaism will be followed by a concordance of the textual corpus, a translation, and literary and redactional analyses.

J. SCHREINER, *Das 4. Buch Esra*, Jüdische Schriften aus hellenistisch-römischer Zeit, Band V: Apokalypsen, Lieferung 4 (Gütersloh: Mohn, 1981, paper DM 68) pp. 291-412. Bibliography. Indexed. ISBN: 3-579-03954-7.

After summarizing the content of *4 Ezra*, Schreiner discusses its extant versions and original language, structure and sources, date of composition (ca. A.D. 100), and theological outlook. The main part of the fascicle consists of a new German translation of the work along with notes on textual problems, parallels, etc. The writer of *4 Ezra* is said to have belonged to the "pious," who sought to overcome the problems of their time with apocalyptic concepts that expressed their hopes for the coming reign of God.

M. STAROWIEYSKI (ED.), *Apokryfy Nowego Testamentu. Tom I: Ewangelie Apokryficzne*, 2 vols., Źródła i monografie 106 and 107 (Lublin: Towarzystwo Naukowe, Catholic University of Lublin, 1980, zł 490) 760 pp., 40 plates. Bibliographies. Indexed.

After J. Banak's discussion of the history of the NT canon, these volumes present introductions, Polish translations, and notes for the apocryphal Gospels under the following headings: apocryphal Gospels preserved only in fragments, gnostic Gospels from Nag Hammadi, the whole life of Christ, his birth and childhood, his death and resurrection, and Mary's assumption. The contributors are J. Banak, R. Bartnicki, A. Dembska, W. Dembski, T. Hergesel, S. Kur, W. Myszor, E. Nowak, K. Obrycki, J. S. Partyka, G. Peradze, J. Reczek, M. Starowieyski, M. Wittlieb, and J. Wojtczak.

H. L. STRACK AND G. STEMBERGER, *Einleitung in Talmud und Midrasch*, Beck'sche Elementarbücher (7th rev. ed.; Munich: Beck, 1982, paper DM 38) 341 pp. Bibliographies. Indexed. ISBN: 3-406-08282-3.

Sixty years after the last substantial revision of Strack's guide to rabbinic literature, Stemberger has produced a completely new version (though in some sections Strack's words have been preserved). The goal is to do for our time what Strack did for his time. The three parts of the book concern the rabbinic writings in general (historical framework, the rabbinic educational system, rabbinic hermeneutics, etc.), the talmudic literature (Mishnah, Tosefta, Palestinian Talmud, Babylonian Talmud, extracanonical tractates), and the Midrashim (halakic, expository, homiletic, etc.). Stemberger, professor of Jewish studies at the University of Vienna, is also the author of *Geschichte der jüdischen Literatur* (1977) and *Das klassische Judentum* (1979).

A. TAL (ED.), *The Samaritan Targum of the Pentateuch. A Critical Edition. Part II: Leviticus, Numeri, Deuteronomium*, Texts and Studies in the Hebrew Language and Related Subjects 5 (Tel Aviv: Tel Aviv University, 1981) vi and 400 pp.

The first volume in this new edition of *Samaritan Targum* of the Pentateuch was described in *NTA* 25, p. 323. In this volume the juxtaposition of manuscripts J and A is continued until Numbers 29. Then since the two manuscripts are almost identical from Numbers 30 onward, J is presented on both rectos and versos with the variant readings in A noted in the upper apparatus. The readings in A have also been used to fill in gaps in J. The material from Deut 29:17 to 34:12 has been reproduced from H. Petermann's edition.

É. TURDEANU, *Apocryphes Slaves et Roumains de l'Ancien Testament*, *Studia in Veteris Testamenti Pseudepigrapha* 5 (Leiden: Brill, 1981, 156 gld.) xii and 485 pp. Bibliography. Indexed. ISBN: 90-04-06341-2.

This volume contains ten previously published studies (photomechanically reproduced) and two new ones: the Bogomile and pseudo-Bogomile Apocrypha (1950), *Life of Adam and Eve* in Slavic and Romanian, the orthodox and heretical traditions of *Vision of Isaiah* (1968), *Apocalypse of Abraham* in Slavic [§ 18-344], *Testament of Abraham* in Slavic and Romanian (1977), *Testaments of the Twelve Patriarchs* in Slavic [§ 16-395], *Chronicle of Moses* in Russian

(1967), *Legend of the Prophet Jeremiah* in Romanian (1975), *Paralipomena Jeremiae* in Slavic, *Apocalypse of Baruch* (3 *Baruch*) in Slavic (1969), the Byzantine *Palaea* among the Slavs of the south and among the Romanians (1964), and the motif of God's creating Adam out of eight elements (1974).

S. J. VOICU AND S. D'ALISERA, *Index in manuscriptorum graecorum edita specimina* (Rome: Borla, 1981, paper) xvi and 625 pp.

The first part of this volume (pp. 1-118) provides a bibliography of books and articles on Greek manuscripts arranged according to the alphabetical order of the names of the modern scholars who wrote them. The second part (pp. 119-625) is an index of Greek manuscripts, i.e. of handwritten materials in Greek script that are literary in content and have been preserved through medieval and modern libraries. The manuscripts are listed according to the alphabetical order of their present locations (city, institution) and their inventory numbers. A system of cross-references links together the two parts of the volume. The information is intended to help paleographers, codicologists, classical philologists, biblical scholars, patristic and Byzantine specialists, art historians, and others.

ADDITIONAL BOOKS RECEIVED

K. BOCKMÜHL, *Leben aus dem Evangelium*, Theologie und Dienst 29 (Giessen—Basel: Brunnen, 1982, paper) 39 pp. ISBN: 3-7655-9029-0.

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LIST OF ABSTRACTORS

Burr (EGB) Managing Editor.

Collins, S.J. (JJC) Editor, 1956-66; Professor Emeritus of New Testament, Weston School of Theology.

Hanson (JSH) Assistant Professor, Department of Religious Studies, University of Kansas, Lawrence, KS.

Harrington, S.J. (DJH) General Editor; Professor of New Testament, Weston School of Theology.

Horgan (MPH) Managing Editor, 1975-77; Lecturer in Hebrew, Iliff School of Theology, Denver, CO.

Lambrecht, S.J. (JL) Professor of New Testament, University of Louvain.

Lategan (BCL) Professor of Biblical Studies, University of Stellenbosch, S. Africa.

MacRae, S.J. (GWM) Associate Editor; Co-Editor, 1966-72; Stillman Professor of Roman Catholic Theological Studies, Harvard Divinity School.

Pilch (JP) Assistant Clinical Professor of Preventive Medicine, Medical College of Wisconsin, Milwaukee, WI.

Stylianopoulos (ThS) Professor of New Testament, Holy Cross Greek Orthodox School of Theology, Brookline, MA.

LIST OF JOURNALS

In addition to the journals on this list, whose titles are abbreviated in the headings to abstracts, the editors regularly survey many other periodicals in religion and the humanities generally for articles of interest to New Testament scholars. Abstracts of these articles also appear in *NTA*, but the titles of the journals in which the articles occur are spelled out in the headings.

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| Aegyptus (Milan) | Chicago Studies (Mundelein, IL) |
| African Ecclesiastical Review (Eldoret, Kenya) | Christianity Today (Carol Stream, IL) |
| Africa Theological Journal (Arusha, Tanzania) | Christian News from Israel (Jerusalem) |
| American Benedictine Review (Atchison, KS) | Churchman (London) |
| American Journal of Archaeology (New York) | Ciudad de Dios (Madrid) |
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| Anglican Theological Review (Evanston, IL) | Collectanea Theologica (Warsaw) |
| Annual of the Japanese Biblical Institute (Tokyo) | Colloquium (Auckland/Sydney) |
| Annual of the Swedish Theological Institute (Jerusalem) | Communio (Seville) |
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| Archiv für Liturgiewissenschaft (Regensburg) | Concilium (New York) |
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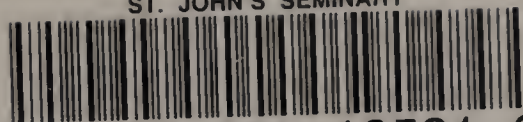
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